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KINGDOM COME"

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Jackson, Miss., September 1, 1932

Five were baptized at Brookhaven Sunday by Pastor A. F. Crittendon. It is good to see the work go on after the meeting closes.

Pastor Overton baptized 19 at Camp Creek, Lee County, at the close of a recent meeting. Eight joined by baptism.

To any new subscriber The Baptist Record will be sent for one year for \$1.00. Tell your friends. There is no need for them longer to walk in

Rev. A. M. Overton of Fulton assisted Pastor S. V. Gullet in a meeting in Toone, Tenn. There were eight received for baptism and three by

The salary of the Secretary of the Promotion Committee is \$5,500 and not \$7,500 as published in another paper. We believe it is too high as it is, but it is better not to magnify it.

Dr. R. B. Gunter assisted pastor S. P. Andrews in the annual meeting at Mathiston. There were 25 additions to the church, with the church strengthened and rejoicing.

Dr. M. O. Patterson preached in the meeting at Walnut Grove where he is pastor. The presence of the Spirit was manifest in saving souls. There were nineteen added to the church.

Mrs. Montie Davis wife of the pastor at Harperville was brought to the Baptist Hospital in Jackson Tuesday suffering with typhoid fever. He requests prayer for her restoration.

The fields of the Foreign Mission Board have been entered in the following order: South China, 1846; Central China, 1847; Africa, 1850; North China, 1860; Italy, 1870; Mexico, 1880; North and South Brazil, 1882; Japan, 1890; Argentina (including Uruguary), 1903; Interior China, 1905; Pakhoi China, 1914; Chile, 1917; Hungary, Jugo Slavia, Rumania, Spain, Palestine, and Syria, 1921-eighteen missions in fourteen countries.

Dr. C. S. Henderson, pastor of First Church, Greenville is broadcasting a brief devotional service from 9 to 9:15 every morning over the Greenville station WKFI operated on 1210 kilocycles. Also every Sunday morning's eleven o'clock service is being broadcasted. This is for the sake of the sick and the shut-ins and opens up an avenue of great helpfulness. Last Sunday's subject was "Blessings without Sorrows."

Our public school men ought to be religious leaders in their communities. They become examples for better or worse to all the young people in their fields of labor. To be religious leaders they should be informed about the work of the denomination to which they belong. We have made up our minds that we will recommend no man for educational leader in his community who does not take his denominational paper. And certainly a pastor cannot lead his church if he does not read the religious paper.

It is said the bones of 400,000 Frenchmen are buried in one cemetery, who died in the battlefield of Verdum.

Judge F. W. Freeman of Denver, Colorado, passed away on Aug. 16. He was a native of Texas, and for several years has been an active layman in the work of the Northern Baptist Con-

Will Rogers is to get half a million dollars, so they say, for appearing in four motion pictures. The world is willing to pay for what it wants. But who can lead the world to want what it needs?

The Foreign Mission Board has sent out during its career a total of 971 foreign missionaries. It now has 415. We have now 2,681 churches on the foreign fields, with a membership of 169,311. Of this number of churches 1,868 are self-sup-

Dr. John A. Broadus is quoted as having said: "The distinctive principle of Baptists is strict adherence to the obvious meaning of the Scriptures." This means that a true Baptist is willing that the Bible should say what it wants to say. The true Baptist never tries to explain the Bible so as to fit into a preconceived scheme.-Ex.

Dr. and Mrs. W. A. McComb a few days ago celebrated their wedding anniversary while on a visit to their daughter Mrs. Lobitz in Columbus, Ohio. Besides Mr. and Mrs. Lobitz and children there were present Dr. and Mrs. R. A. Kimbrough of Philadelphia and their children. Mrs. Kimbrough is a daughter of Dr. and Mrs. McComb.

The State has been organized by six districts to put over the campaign this fall for meeting the financial obligations of the Education Commission. Dr. H. L. Martin is general director. The district directors are Dr. W. T. Lowrey of Clinton, Dr. C. S. Henderson of Greenville, Rev. R. L. Breland of Coffeeville, Dr. L. T. Lowrey of Blue Mountain, Dr. J. D. Franks of Columbus, Rev. W. C. Howard of Forest, Mr. R. F. Bass of Hattiesburg and one other whose name has not reached us.

Dr. H. L. Martin says that representatives from ten associations met at Hattiesburg Aug. 29 and dedicated themselves to the task before Mississippi Baptists of meeting the denomination's educational needs. They enthusiastically approved the plan suggested for a cash raising campaign this fall. Devotional by E. G. Hightower; J. A. Barnhill was made chairman and A. S. Johnston secretary. Addresses were made by President W. E. Holcomb and Hon. S. E. Travis. Dr. Gates made the motion to approve the plan. R. F. Bass, business manager of Woman's College was made director. Dr. Gates said "With the eye of faith, and persistent effort, this campaign can be a success and the pastor in the key to the situation."

WASHINGTON AND CHAPLAIN GANO By T. J. Bailey, D.D. Part I

Washington as a religious man. We have abundant evidence that Washington, the farmer, surveyor, legislator, general, President, was also a devout Christian. Though not demonstrative, and certainly not spectacular, he was, nevertheless, an earnest, devout and intense Christian. His religion and his conduct were placed in the crucible of his conscience and "tried by fire." One of his rules of life adopted at the early age of fourteen years read: "Labor to keep alive in your breast that spark of celestial fire called

In his first message to Congress, he said, "It would be peculiarly improper to omit in this first act my fervent supplications to the Almighty Being, who rules over the universe, who presides in the councils of nations, and whose providential aid can supply every human defect, that his benedictions may consecrate to the liberties and happiness of the people of the United States government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration, to execute with success the functions allotted to his charge. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men, more than the people of the United States. Every step, by which we have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency." No one but a Christian could be capable of such sentiments. We find just such bubbling up at every turn in his life.

All his acts prove that he was modest, unselfish, unobtrusive and generally sedate. He believed in individualism in the sense that religion is a matter between the individual and God; that there is no mediator between God and man, except Jesus Christ, and that none is needed; that his duties in reading, interpreting and obeying the scriptures could not be performed by proxy. Very naturally, thereforoe, when he arrived at maturity, he began to look into his church relations and his personal duties. Going through this experience, the solemnity of which was greatly accentuated by those awful days of stress and strain, suffering and anxiety, of his country. In these circumstances, he naturally would have

dealt very honestly with himself.

He also attended very regularly the preaching of Rev. John Gano, one of his army chaplains, and also read very attentively and constantly the New Testament; and in this review of his religious life, he reached the conclusion that his proxy infant baptism, administered to him in his innocence and ignorance, met neither the requirements of his conscience nor the teachings of God's word, as he understood it. So, during the encampment of his army at Valley Forge, Pa., Dec. 17 (or 19, there is discrepancy in dates), to June 18, 1778-six months-he requested immersion at the hands of Chaplain Gano. The ordinance was administered in the presence of "forty-two patriots." He was very quiet about the procedure, requesting that the army be not called out, and that there be no parade. The reasons for this rather secret procedure are obvious, considering the character of the man. 1 .He was naturally a very modest man; 2. He was a member of the Episcopal Church at Alexandria, and expected to continue, and did continue, a member till his death. He wished no excitement or disruption in his church which he loved; 3. He did this that he might possess a baptism that would be "the answ er of a good conscience toward God," a baptism which his conscience perfectly approved, with which he was perfectly satisfied as being according to the teachings of the New Testament. During my more than sixty-five years of mingling and cooperating with Christians of different denominations, I have never yet heard of a person who had been immersed, express disastisfaction or the slightest doubt of the scripturalness of his baptism. He was always perfectly satisfied. On the other hand, I have heard many

expressions of dissatisfaction and doubt about the scripturalness of the baptism of one who had had water poured or sprinkled on him for baptism. Surely universal satisfaction with immerson is a strong argument in its favor—the powerful argument of conscience. He regarded this baptismal act as being strictly a personal matter, having to do only with his conscience and God. It was nobody's business, but his own. It would have been out of the ordinary, to place a notice of it in the records of Congress or the army, and nothing could be gained by putting it in the ecclesiastical record, and no doubt he thought it best for it not to become a public matter at all. Consistent with the character of the man, he did not want a simple act of Christian duty to go into the newspapers. All these considerations were befitting his modest character.

The authority for the incident of Washington's immersion by Chaplain Gano is not found in general written history, but is amply supported by an abundance of the most trustworthy tradition, which will be given in part II of this series of articles.

IF PROHIBITION IS REPEALED— N. S. Jackson, Supt, Mississippi Anti- Saloon League

The sinister motive underlying all anti-prohibition effort is the desire to sell liquor. Repeal will not eliminate one evil. We do well to look ahead and determine, if possible, the result of repealing the existing law.

1. Repeal will greatly increase crime. Prof. Harry Barnes in a recent book on crime says, "the repeal of prohibition would create an orgy of crime, the like of which the world has never yet beheld."

An eminent Mississippi jurist expresses opinion that the next four years will be a time of lawlessness such as we have never experienced, due to agitation of the liquor question. Notwithstanding wet propaganda, prohibition does not cause crime. The Chicago Crime Commission in its 1931 report does not hold prohibition responsible, but blames the administration of criminal

2. Repeal will flood the dry states with illegal liquor. Liquor vendors have never observed regulations for control of the traffic. In saloon days these boasted that as much liquor was sold in dry territory as was sold in wet. With increased transportation facilities protection of dry states would be utterly impossible.

3. Repeal will increase drinking, and thus increase the evil therefrom. There is no place for alcohol in this motorized age It is significant that in Canada, while the number of automobiles doubled the accidents caused by drunken drivers increased ten times. Every evil feature of drinking will be intensified today.

4. Repeal will increase bootlegging. Any systém supplanting prohibition will, of necessity, be a high-license system. One having liquor in his possession today, it is known that the liquor was obtained illegally. Under any system of legal dispensing, it would be assumed that the liquor was obtained legally. With the low cost of illegal manufacture, bootleggers could undersell licensed dealers, and drinkers would buy where liquor could be bought cheapest. Notwithstanding wet claims, bootleggers are not in favor of prohibition.

5. Repeal will open our homes to increased liquor propaganda. Certain radio hours are monopolized by jazz cigarette advertising. Repeal will eventually put liquor on the air, and we will be urged to try Blue Ribbon-it is kind to the stomach, or Slitz-not a hiccough in a carload, and other brands would be pressed upon us with all the high-powered persuasiveness that radio advertising commands.

Let us not be deceived. Repeal will be return of the saloon. In whatever form or system liquor is dispensed, the results will be essentially the same as in saloon days. It was liquor that made the saloon evil, and will invariably and inevitably produce the same results.

FOUR AIMS IN A SERMON R. A. Cooper

Four outstanding things should be definitely aimed at in my every sermon:

1. I should be distinctly satisfied in my own mind that I understand the revelation which God had in mind when He inspired the Scripture that I am to preach. No man can be a messenger who does not understand this principle.

2. I should aim to so speak that revelation that he who hears can understand: I should aim to so speak it that the wayfaring man though a fool, could comprehend it-could not err concerning it.

3. I should aim to so speak God's word that no hearer could misunderstand, even though he wanted to. The world's trouble is they do not know God: "This is life eternal, to Know God. and Jesus Christ whom God hath sent," John 17:3. "If thou knewest the gift of God and who it is that saith unto thee, give me to drink, thou wouldst have asked of him and he would have given thee living water," John 4:10. Ignorance on only two points kept her from salvation, God's preacher is preeminently a teacher: "They ceased not to teach and to preach Jesus Christ," Acts 5:42: "I had rather speak five words with my understanding, that by my voice I might TEACH others also, than TEN THOUSAND words in an unknown tongue," I Cor. 14:19. One of the things divinely required of a bishop is that he should be "APT TO TEACH." "Teaching them to observe all things" which are commanded him is the preacher's daily, and life-long occupation.

But many of those whose duty it is to teach have not studied their lesson; and any school teacher can tell you that a teacher who undertakes to teach a class an unstudied lesson, to the point of clear understanding, is undertaking the impossible. He can also tell you that such a task can not be accomplished without both time and patience.

4. I must aim to so speak that revelation that it can never be forgotten. A dear sister said to me, "Brother Cooper, I never believed in Foreign Missions till today; but I saw it this morning, and I'll never have to be taught it again." A stranger on the street asked, "Didn't you preach at Poplar Springs once?" "Several times," was replied. "I heard you just 33 years ago and you made one thing clear to me, and its clear to me yet." One said, "You and Mr. Berry, the only visitors, attended a fifth Sunday meeting at our church 27 years ago." She then told me what I preached Saturday night, Sunday morning and Sunday night. A couple said to my daughter: "Oh, we know your father! We attended the Association as bride and groom 35 years ago, and he was sent to preach to the overflow crowd in the grove. We have often spoken of that sermon, we never shall forget it." From Pittsburgh, Pa., the Christly Joshua Gravitt postal-carded me like this: "I saw a Mr. Blank here today just from a trip south, and he told me that while waiting for a train in Amarillo, Texas, he went to a nearby church and heard the pastor, Cooper, preach, and would be glad to his dying day that he heard that sermon."

And I must not forget it is not the brightest lawyer but the dullest boy of my congregation that I am to cause to understand, cause to not misunderstand and cause never to forget. I repeat: This requires time and patience.

Repeal! Just re-arrange the letters of that word and you will find a l-e-p-e-r.

-BR-Tell it not in Gath: First Church, Dallas, Tex., gave more to the Home and Foreign Mission emergency offering than all the Baptist churches in Mississippi!

BR-At Van Vleet ten were received for baptism in their recent revival. Preaching by Rev. R. A. Morris, of Holly Springs. Pastor L. C. Riley was taken ill during the meeting and will be in the Baptist Hospital in Memphis this week for an operation on his throat.

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Housetop and Inner Chamber

Dr. Oscar H. Cooper of Simmons University at Abilene, Texas, passed away early last week.

Dr. Geo. W. McCall, who has been working some years as independent evangelist returns to the employment of the Texas board as exaneglist.

Is not the greatest need among Christians today a passion for service and compassion for the lost?

Brother Ball of the Baptist and Reflector says of some brother that he left Tennessee in 1905 and spent forty years in the ministry.

Evangelist John W. Ham will assist Pastor L. T. Hastings and the First Church, Monroe, La., in a revival meeting in October.

Dr. G. M. Savage of Union University is returning to his home in Jackson, Tenn., after a vacation of two months in California.

Brother J. E. Byrd helped Pastor Wayne Alliston and the church at Star last week. There were twenty-six added to the church.

George H. Folley, assistant pastor at First Church of Kansas City becomes pastor of Second Church, St. Louis, succeeding Dr. M. Ashby Jones.

Prof. Roy A. Mayfield, colored, of Louisiana becomes president of the American Baptist Theological Seminary for negro preachers, which is partly supported by Southern Baptists.

Dr. V. I. Masters says, "No group of negroes anywhere on the face of the globe have made such remarkable progress as have the Afro-Americans in the last 50 years."

Dr. and Mrs. W. A. McComb of Flora have been spending a pleasant vacation with their daughter in Columbus, Ohio, expecting to reach home about Sept. 3.

Mr. C. E. Williams of the State Sunday School force helped Pastor Talbert in a meeting at Pearson last week. It was still in progress at last reports.

The demand of the Tennessee American Legion Convention for exemption of all ex-service men from payment of poll tax, and for the payment of a two billion dollar bonus, looks like anything but patriotism to the average man.

Coulter-Cothern-Cooper combination was the evangelistic force at Henley Field in the southern part of the state last week. The first is pastor, the second the visiting preacher, and the third the song leader. There were 18 additions to the church, 16 of them by baptism.

First Church of Monroe, La., ordained two new deacons recently and one young man, Marion Dunham, to the ministry. Within the past year four young men in the church have surrendered to preach, and three young women to be missionaries.

Pastor W. E. Farr of Itta Bena went down three miles below town where there is a thickly populated community and held a protracted meeting. The power of God was present to save. Our of fifty-five people in attendance there were thirty-five who were added to the church of Itta Bena. Twenty-five of these were for baptism.

At Carpenter C. E. Cox assisted Pastor M. D. Morton in a good revival meeting in which 25 were added to the membership, seventeen of them by baptism. The church also ordained Dr. E. L. Green as deacon. Brother Morton resigns to go to the Seminary at Louisville and Brother Cox was called to succeed him.

Mr. Ben Johnson of Shreveport, La., has moved to Washington, D. C., to accept appointment by President Hoover to a position on the Reconstruction Finance Corporation. Mr. Johnson is not only a prominent banker, but one of the most active and useful laymen in the First Church of Shreveport and in the state of Louisiana. The Baptists of that good state will sorely miss him.

Brother C. H. Eliard preached last week in a meeting in Meridian church, Calhoun County. There were nineteen added to the church, sixteen of them by baptism. This is the church into which brother Ellard was baptized, where he was licensed and ordained, and in which his mother is still a member. Brother E. T. Putnam is the pastor.

Missionary Greene W. Strother and his wife, who are at home on furlough from their work in China, have taken up their abode at the Baptist Bible Institute, and are expecting to be students there next session. President Hamilton reports that only three or four of the better apartments for married students remain, and it appears that the Institute will have a fine attendance and another great session.

Pastor Montie A. Davis of Harperville was in six consecutive meetings in his native county, Lincoln, in the churches at Big Springs, Mt. Moriah, New Sight, Holly Springs, New Prospect and Fair River. There were 65 additions to the churches and 10,613 chapters of the Bible read. His wife is now sick with typhoid fever and prayer is asked for her.

Because Pastor R. A. Morris was in a meeting in Collierville, Tenn., the editor was privileged to preach for him at Holly Springs Sunday. While we born within forty miles or less of this city it was the first time we had had the opportunity to visit this church which has developed into a strong working force in the kingdom. It fell to our lot also to teach the Men's Class in Sunday School. The subscription list of The Record was materially increased and our visit here was a joy in many ways.

The leading editorial last week in The Bibical Record of North Carolina, was devoted to the memory of Dr. M. L. Kesler, who was recently killed in a collision of his automobile and a freight train at Thomasville, N. C., Aug. 20. Dr. Kesler was for 27 years superintendent of Mills Home, the Baptist orphanage of North Carolina, one of the best managed institutions anywhere in the country. It was our privilege to have known Dr. Kesler while we were students in the Louisville Seminary where we learned to esteem him highly as a Christian gentleman.

One difference between Methodists and Baptists is that Methodists believe in using the utmost of human wisdom in all plans and methods of work, while Baptists depend on the Lord to exercise wisdom for them; and sometimes just to see whether the Lord can pull them through, they proceed to use all the bad julgment they can get together. For example in many a town you will find the Methodist Church house located on a strategic center, while the Baptists tried to put theirs where nobody can find it. Getting better? Believe they are.

The New York legislature has passed a bill which becomes a law by reason of Governor Roosevelt signing it, which forbids any agency or any person from asking any question about the religious affiliation of any one seeking employment in any capacity in the public school system, and forbidding any one to give any such

information. This legislation is attributed to the Roman Catholic influence which sometimes uses a protestant tool more effectively than it could use an avowed adherent of the Catholic faith. As witness some capers that have been cut in our neighbor state of Louisiana.

In an editorial in the Baptist Standard Dr. F. M. McConnell advocates the uniting of the Home-Mission Board and the Foreign Mission Board into one board by the Southern Baptist Convention at its next meeting in Washington in 1933. The reasons-given are economy and greater facility in enlisting all our people and the various organizations. The idea was introduced twenty years ago and comes up every now and then. It seems to have been suggested to Dr. McConnell this time by the unified campaign under the leadership of Dr. J. B. Lawrence who recently went out for \$300,000 for Home and Foreign Missions, and a similar campaign for all objects in the Cooperative Program to be conducted early in 1933.

The Sunday School Department of our State work will have charge of the preparation for the Every Member Canvass to be made in all our churches this fall for the Cooperative Program. Brethren Byrd, Williams and Hunter had a meeting at Baptist headquarters last Saturday of representative men who will have the superintency of the work. These were district men who will cooperate with associational chairmen and pastors and Sunday School superintendents throughout the state in an effort to secure an offering and pledge from every Baptist in the state for the Cooperative Program. The week of the canvass will be Nov. 29 to Dec. 6. Some of those present in this conference were Judge Jackson and Pastor Eavenson of Cleveland, Pastor Goodrich of Pontotoc, Pastor Carter of Lyon, Senator Love of Hattiesburg, Pastor Crittendon of Brookhaven.

James in his epistle says that God meant for us who are Christians to be the "first fruits of his creatures." There are several indications in the Bible that God does not mean for this world and all the other worlds to be forever separated and without communication or relationship with one another. Indeed the intimation is clear that the work which Christ did and is doing in this world, did not have relation to this earth alone, but that other beings are involved in it. Paul in Ephesians 1:10 speaks of the mystery of His will, according to his good pleasure which he purposed in Christ unto a dispensation of the fulness of times, to sum up all things in Christ, the things in the heavens and the things upon the earth. It may be that while we are as Jesus says "the first fruits of his creatures," God will bring into fellowship through Christ all the inhabitants of all the worlds. Those who talk about communicating with the inhabitants of the planets may yet have their desire, if they follow Christ.

MUSINGS OF A CHUMP

Mrs. Lotta Baloney says she prays all the time and never undertakes to do anything till her heavenly Father gives her directions. She says she is spirit filled and spirit led. Nobody doubts that. She certainly is spirit filled. But her real trouble is when she prays she gets the wrong number and gets filled with the wrong spirit. She is just now having lots of trouble with the women of our church. They will not do anything she wants them to do. She says, "I can not understand why women, calling themselves Christians, will not follow one who is so spiritual as I am-they surely are not Christians." The women say that they do not want to be filled with a spirit that makes persons do as she does. She attends no services of the church and will work with no group she can not direct. The real fact is this: Lotta is a plain fool and does not know it ..

Yours truly, A. Chump

Editorials

FAITH AND AUTHORITY

Faith comes naturally and easily to one who has a correct knowledge of God and correct attitude toward God. Indeed it may be said that faith follows so closely upon these, that it is practically identical with them. There can be no faith in God that is not associated with the idea of the essential authority of God. We must know Him as a sovereign, as one having all power to do His own will, and having the right to do His own will.

The whole Bible teaching is in accord with this. Indeed this is the fundamental teaching of the Bible. The old Hebrew word for God means power. And Abraham knew Him as God Almighty. Religion begins with a recognition of an infinite power outside of and beyond ourselves. Awe and reverence have their origin in the knowledge of a being of infinite power. And the heavenly hosts are still saying "Holy, holy, holy, Lord God Almighty." There can be no real faith that does not start with this recognition of the omnipotence of God and His rightful authority over all His creation. If we preachers would preach more about God, the people would know about Him and have more definite and sure faith in Him.

The idea and meaning of faith is exceedingly vague in many people's minds. All agree that it is an essential element in religion, a necessary condition of salvation; but many have very inadequate ideas of what it is. It is not a blind something. And it does not exist at all except as it comes in contact with something or someone worthy of trust. You cannot feel with your fingers until your fingers touch something. And there is no such thing as sight to the eyes until some object comes in the range of vision. So there is no such thing as faith until an object considered worthy of faith comes to our knowledge. And when one worthy of trust comes to our knowledge faith is instinctive and inevitable.

We have capacity for sight, but not until our eyes rest on some object do we see. We have capacity for hearing but not till the sound waves strike our ears do we hear. We have capacity for faith, and when some one worthy of trust comes within range our faith becomes actual. When people are told about God the Almighty, maker of heaven and earth, they have no trouble in believing in Him.

We do not say that knowledge of the one fact of the omnipotence or the sovereign authority of God, is alone sufficient to produce saving faith in us. But it is the first thing, and without this there could be no faith of any kind worth the name. Abraham "believed God"; he is known as the father of the faithful. And God was made known to Abraham as El Shaddai, or God Almighty. If our faith attains any strength it must be grounded in the same truth.

But we come to the New Testament for confirmation of this truth that faith in God and recognition of his authority are inseparable. One of the finest examples of faith in the New Testament, the one that Jesus said was superior to anything he had seen among God's chosen people of Israel, was that of the centurion who came to Jesus asking him to heal his sick servant. When Jesus started toward the home to heal him, the centurion said it was not necessary for him to go. He knew that Jesus could heal with a word. His authority was absolute. Here was the best example of faith and it was based on recognition of absolute authority. Take another example, the one of the leper who met Jesus just after he had preached the sermon on the mount. All he said, apparently, was, "Lord if thou wilt thou canst make me clean." Immediately Jesus said "I will" and he went away healed. Jesus is pleased when people are ready to acknowledge his authority.

On the other hand he rebuked the man who said,

"If thou canst do anything for us, have mercy on us and help us." Jesus repeated the words in pitying reproach, "If thou canst." And then said, "All things can be to him that believeth."

Again when the disciples asked Jesus to increase their faith he intimated that this was not a thing which could be done by edict or fiat, but must come of their recognition of the rightful place of God as Lord of all and themselves as his servants. That is the meaning of the parable of the servant who came from plowing in the field to wait on his lord at the table.

That faith is dependent on recognition of the authority of God and the power of Jesus Christ is shown in what Jesus said to the two blind men who asked to be healed (Mt. 9:28) "Believe ye that I am able to do this?" They answered "Yea Lord," and their faith was honored. It is not faith in the general goodness of God, not in the general benevolence of nature, but in the ability of Jesus to do what we ask of him.

In line with this faith and obedience are so closely linked that it is not easy to separate them. Obedience is faith in action. We obey God because we believe in Him, believe that He is and that He has authority to control all the forces of nature and work them easily to do His will in order that He may thereby answer the cry of His people. With Him nothing is impossible. And all things are possible to them that believe. How closely faith and obedience are linked may be seen in the third chapter of Hebrews where we are exhorted "Take heed, brethren lest haply there be in you an evil heart of unbelief." And then "To whom said he in his wrath that they should not enter, but to them that were disobedient."

THE GOD THAT MOSES KNEW

It is quite the fad these days to write books on "The Book that Nobody Knows," "The Christ that Nobody Knows," and all such. The people who write about what nobody knows ought to be more modest and say it is about what they don't know, or more modest still and wait till they know something about it and then write. People are not so much interested in what is said about what we don't know, by somebody who doesn't know, as they are about something that somebody knows by somebody who knows.

A good deal that is foolish has been written about the partial and imperfect knowledge that Moses had of God, by people who could well sit at Moses feet through several semesters. Let it be plainly and emphatically said that Moses knew God. And he didn't have any erroneous notions about God. At least if he did, they were never allowed to appear in anything he left us in his writings. David was very positive and very happy in saying of the Lord that, "He made knows His ways unto Moses, His doings unto the children of Israel."

The people who today are proclaiming that they know more about God than Moses did need to go a long way back and read over and over again what Moses had to say about God. Moses may not have known everything about God, did not indeed. No man ever has, or ever will. But Moses had no erroneous ideas about God. Jesus never contradicted Moses, but always referred to him as authority. He accepted Moses' testimony to himself. And said of the Jews, "If they hear not Moses they would not believe though one should rise from the dead." And again he says, "If ye believed Moses, ye would believe me; for he wrote of me."

But the matter under consideration now is the God whom Moses knew. What would one know of God today if he had only the testimony of Moses. Let it be said plainly that we are not for limiting our knowledge of God to what Moses tells us about Him. The revelation of God is not complete till we come to know Him as the God and Father of our Lord Jesus Christ. But much that is to be known of God from the testimony of Jesus is taken for granted in the New Testa-

ment, and the New Testament revelation is based upon what is taught us about God in the Old Testament. Not one jot or little is set aside, but it is all carried to completion in the New Testament.

Moses like any other person hears about God in two ways, one by what God says to him, the other is by what he ses God do. "The Lord spake unto Moses," is frequent in the pentateuch. And the works of God are constantly in evidence there. Moses had a better opportunity to know God than any man ever had before. God spoke to him face to face as a man speaks with his friend.

No exhaustive statement can be made here of what Moses knew about God, but some of the qualities of God may be indicated. Here are simply a few.

Moses knew God as a person and not as a mere abstraction. When God appeared to Moses and spoke to him out of the burning bush, it was clearly made known that God is not hidden in what He has made. He breaks through all barriers and speaks to him as He did on many subsequent occasions.

He is also revealed as one interested in people, not aloof from them. That He watches over them. He has seen their suffering and He proposes to take a hand in their deliverance. He is not indifferent to what is going on in the world, never for a moment relaxes His vigilance or His directing hand. He will see that the people are taken care of.

He is not a local or tribal God. He has chosen Israel that they may be His messengers and ministers to the whole world. He will teach the whole world through them. Pharaoh and the mighty kingdom of Egypt are part of His method of instruction: "For this very purpose did I raise thee up (to Pharaoh), that I might show to thee my power, and that my name might be published abroad in all the earth." The heavens are His throne and the earth His footstool.

In the very name of Jehovah by which he made himself known unto Moses, He proclaimed His character as self existent and eternal in a way that men still try to grasp. No conception of God goes beyond that.

One hardly needs to include in this the character of God revealed to Moses as perfect in righteousness and infinite in holiness. All the pentateuch is a testimony to this. How it rings like a bell, "Ye shall be holy for I the Lord your God am holy." Righteousness is required in people. The world will never get past the ten commandments. We need the interpretation of Jesus to understand their compass, but till heaven and earth pass away no fractional portion of them shall pass. They tell us what kind of God Moses knew.

This is further emphasized by the separation of the people from too close contact with God, as at Mt. Sinai, as in the temple worship. It is also indicated in the severe penalties for disobedience. The mollycoddle sentimentally of our age needs to learn from Moses, and our drawing back from the severe judgment of God as expressed in the laws of Moses is simply because we have lost our sense of the infinite holiness and righteousness of God. Those who critize Moses know little of God.

But God was made known to Moses in his tender love and compassion. The whole of the Mosaic sacrificial rites were not merely to show the sinfulness of man and the holiness of God. But they were to provide a way for man to return to God who yearned over him even while he was a sinner and appeals to him to restore the broken fellowship, that the loving heart of God may again have satisfaction in the companionship and friendship of his creatures.

This is shown not merely in the whole system of sacrifices but in the words of God to Moses in the cleft of the rock Moses had seen the glorious holiness of God shown in the terrors of Sinai; but he knew there was yet more in the heart of God to be revealed. And his heart cried out, "Show me Thy glory." God answers the cry

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of his heart by hiding him in the rock and when he passed Moses heard His voice, "Jehovah. Jehovah God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Here is the explanation of the sacrifices and of Calvary.

-BR-THE EVERY MEMBER CANVASS E. C. Williams

Dr. Gunter has asked the Sunday School Department to have charge of the Every Member Canvass this year. We are planning to do this work through the Sunday school because no other organization of the church so nearly touches every member.

The workers of the Sunday School Department, in conference with Dr. Gunter, have worked out the following plan for Mississippi: Beginning Sunday, September 11, and continuing through Sunday, October 30, eight consecutive Sundays, there will be held ten county meetings each Sunday. Some special worker will be present at each of these meetings to help in the plans for the county canvass and will also give out free literature setting forth in detail the steps to be taken in making the canvass in November.

These county meetings will be held at 2:30 o'clock in the afternoon, thus making it possible for a large attendance, and are to be attended by pastors, Sunday school officers and teachers Others will be heartily welcomed, but it is especially desired that pastors, Sunday school officers and teachers be present.

The county meetings, giving both the county and the place of meeting, for Sunday, September 11, are as follows:

Pearl River	Poplarville
Lamar	Purvis
Lauderdale	Meridian
Attala	Kosciusko
Jeff Davis	Prentiss
Rankin	Brandon
DeSoto	Hernando
Webster	Eupora
Tunica	Tunica
Chickasaw	Houston
Wilkinson	Woodville
Bolivar	Cleveland

These meetings will be in the Baptist churches of the above mentioned places, and in the case of Meridian it will be in the First Baptist. The time is 2:30 in the afternoon and this is being done in the interest of both local and denominational work.

IMPORTANT NOTICE TO ALL MISSISSIPPI BAPTISTS

Complete stock of all Six Point Sunday School and Eight Point B. Y. P. U. Record supplies now on hand in your own Baptist Book Store in Jackson. This is a personal appeal to all Pastors, Superintendents, Teachers, Directors and other church leaders to urge you to direct all orders for Church, Sunday School, B. Y. P. U., W. M. U. supplies except quarterlies and other periodicals to your State Store in Jackson. Remember you own half interest and receive half profits from merchandise sold in this Store, so it is to your advantage to see that this Store receives your patronage. You will be glad to know that in our new location on the corner of East Capitol and President Street in the Baptist Building, next door to our present location a complete line of supplies are now on hand including Song Books, Promotion Day Material, Supplies for all departments, Bibles, new and tried religious books, and Study Course Books. Write for order blanks or catalogs if you are not already supplied. Try us this quarter, we promise prices same as Nashville, but service more satisfactory due to shorter shiping distance.

-RR-Pastor J. E. Barnes who came to Ocean Springs from Alabama is canvassing his membership for The Record. He says, "We pastors should give our cooperation in full. I enjoy each issue of the paper."

UNDERTAKING THE IMPOSSIBLE

Suppose we repeal the 18th Amendment, what will we do with the whiskey business? It is proposed to apply the old, impossible doctrine of "State's rights" to the question as we did, or attempted to do, in 1861.

At least some of the states will be dry. Suppose Kansas is dry and Missouri is wet. Some of us remember well when we had here exactly that situation. The state line between Kansas city, Mo., and Kansas City, Kans., is not a river, as some suppose, but just a street. When Kansas was dry and Missouri wet this last street in Missouri had twenty saloons in two blocks. They called the place "Hell's Half- acre." The writer remembers how he considered it a risky thing to drive the street, even in the day time, and there were murders in that block almost every

A federal law so administered as to protect dry states from the encroachments of the wets would cost the government far more, as we see it, than the administration of the 18th Amendment, and the undertaking would involve the impossible, and might lead to Civil War, as in 1861. There are more "point-blank lies" in the propaganda of the wets these days than one ever dreamed could be possible. This is mighty plain talk but the time has come to speak. What would be the difference between a federal law protecting dry territory from the encroachments of the wets and the enforcement of the 18th Amendment? Would we not have to have a sheriff on every corner? They say guard against the return of the saloon. What is a saloon? Who will define the creature? What will be the penalty for having or going into one?---Word and Way. -BR-

THE ANTI-SALOON LEAGUE AND THE COMING ELECTIONS

N. S. Jackson, Superintendent

-0-The two major parties are pledged to Repeal or Resubmission of the Prohibition law. One, in convention, demanded Repeal and the immediate changing of the Volstead Act. It is gratifying to Mississippians that Mississippi delegates refused to be stampeded into the disorderly, riot-

NOTICE

Attention has been called to errors in reporting receipts from the First Baptist Church of Gulfport, Mississippi. The errors were due to a failure on the part of the printers to change the date. The forms are kept from month to month in the printing office, request having been made that the dates only be changed along with the receipts by churches. The First Church of Gulfport has made regular contributions every month. It often happens that the contribution does not get in during the month in which is was contributed by the Church and hence does not show as of that month, but later.

like demand for Repeal in the Chicago convention. These truly represented the will of a majority of our people.

The Anti-Saloon League, through Superintendent F. Scott McBridge, repudiates the platforms of both major parties, and refuses to give support to the candidates of either party. The League, state and national, will confine its efforts to the congressional elections. The state League, in cooperation with other dry forces, through a Central Committee, will reach every section of the state. The Committee is now forming plans for an extensive and intensive campaign, announcement of which will be made later.

-BR-(Continued from Page 8)

W. A. ideals better now, and we do want to strive to live up to them. I just can't express how much the party meant and will ever mean to each

Our Y. W. A. meets tonight, and I can't wait to tell them about our party. I am still so thrilled over it. It has meant so much to me. I decided yesterday that I wanted to make my life count for Jesus. Please remember me in your prayers, because I know that your prayers count for

Again, let us thank you for the wonderful inspirations that we received.

Hazel Kirk Brown, Beve McCool, Eva Julia Taylor, Willie Nabors, Anna Mae Counts. Mrs. Robert Irby

Convention Board Department

R. B. GUNTER, Corresponding Secretary

CHURCHES MAKING NO CONTRIBUTIONS TO BUDGETS OR DESIGNATED OBJECTS DURING JULY, 1932

(Continued from last week)

Oktibbeha County

Center Grove	O. P. Breland, Crawford
Long Branch	W. L. Watkins, Pheba
New Hope	W. L. Watkins, Pheba
Pleasant Ridge	W. H. Smith, Longview
Self Creek	
Wake Forest W. (C. Kitchens, Fearn Springs
Morgan Chapel W. C.	Kitchens, Fearn Springs
Double Springs	H. M. Whitten, Ackerman
Salem	J. D. Ray, Starkville

Panola County

Como				
Good Hope		N.	G. Hickma	an, Winons
Hebron	. N.	A.	Spencer,	Horn Lake
Liberty Hill		N.	G. Hickma	an, Winons
Longtown			J. E.	Eoff. Tyre
McIvor		S.	H. Sheph	erd, Sardis
Peach Creek			W. E.	Lee, Come
Pilgrims Rest		N.	G. Hickma	an, Winons
Shady Grove		Ct	illen Jacks	son, Sardis
Toccowa		S.	H. Sheph	erd, Sardis
White Oak Grove				

Pearl River County

Derby T. R. Coulter, Poplarville
Goodyear
Harmony S. P. Powell, Carriere
Henley Field T. R. Coulter, Poplarville
Fords CreekL. H. Harper, Poplarville
Zion Hill E. C. Pigott, Carriere
New Palestine
Olive V. C. Walker, Tylertown
Pine Grove J. T. Dale, Collins
Poplarville J. C. Richardson, Poplarville
Rowlands T. R. Coulter, Poplarville
Spring Hill J. J. Lowe, Poplarville
Steen Hollow Wilson Rester, Perkinston
West Union T. R. Coulter, Poplarville
White Sand
Sycamour
Oak Grove

Liberty

Perry County
Beaumont C. H. Frye, Blue Mountain
Calvary W. L. McCardle, Richton R 3
Good Hope W. L. Holcomb, Purvis
Oak Grove
Progress T. W. Hembree, McLain
New Agusta
Richton J. H. Cothen, Richton
Runnelstown W, L. McCardle, Richton R 3
Red Hill W. L. McCardle, Richton R 3
Seminary W. L. Holcomb, Purvis
Union G. T. Breland, Richton R 1

Pike County

S. A. Williams, Osyka J. B. Hunt, New Orleans BBI J. W. Mayfield, McComb A. W. Talbert, Jackson R. R. Jones, McComb R. L. Smith, McComb W. R. Sandifer, Wesson J. W. Mayfield, McComb A. J. Linton, Warnerton, La. L. B. Campbell, New Orleans BBI E. Gardner, Summit H. H. Webb, Liberty V. C. Walker, Tylertown W. A. Gill, McComb S. A. Williams, Osyka W. A. Roper, Meridian Bluff Springs Bogue Chitto Holmesville Johnston Sta. S. McComb McComb Central Tangipahoa Thompson Union E. McComb

Pontotoc County

Carey Springs J. S. Grubbs, Randolp
Center Hill J. J. Pannell, Blue Spring
Duncan CreekT. C. Hodges Pontontc, R.F.D.
Emmanuel
Endville W. T. Darling, Blue Spring
FurrsT. C. Hodges, Pontotoc, R.F.D.
Hebron J. S. Grubbs, Randolp
Hopewell A. F. Brasier, Ett
Liberty J. W. Henry, Pontoto
Locust Hill W. C. Bryant, Pontoto
New Hope John Johnson, Tupelo RFI
New Pospect W. M. Brown, Pontotoc R
Oak Hill T. A. J. Beasley, Ileighton, Ala
Piney Grove J. S. Grubbs, Randolpl
Randolph J. S. Grubbs, Randolph
Shady Grove W. M. Brown, Pontoto
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(Continued on Page 14)

HISTORICALLY SPEAKING ABOUT BAPTIST SCHOOLS IN MISSISSIPPI (J. L. Boyd, Vicksburg)

Back in the distant past "when Mississippi was young," in fact, the year that she was admitted into the Union as a State (1817), the Baptists of Mississippi were young too, but wide awake, alert, and up-to-the-minute. These were men of faith, forward looking in ideas and ideals, optimistic, whose conduct was characterized by great daring in the midst of their circumscribed surroundings. They numbered only a few churches of not more than ten to seventy-five members each, or a total membership of about one thousand, distributed along the rivers and smaller streams in the southwestern section of the State from Natchez to Columbia. Their lines of communication were blazed foot paths and Indian trails through the forests over bridgless streams. To attend the sessions of their Associations (the old Mississippi) these intrepid pioneers rode on horse back, traveling a distance in some instances of one hundred miles.

The work was in its infancy, with the foundations being laid for future growth and expansion. In this year of our Lord (1817) these brethren initiated "The Mississippi Society for Baptist Missions, Foreign and Domestic" in the interest of world-wide evangelization. They had received a communication from the National Society in New York soliciting help for the Judsons in Burmah to which they gave a ready and happy response.

It is noteworthy that in this same year these Mississippi Baptists set up a "Mississippi Baptist Education Society" whose immediate purpose was that of fostering the "proper education of pious young men called to the great and important work of the Gospel Ministry," with an ultimate aim of providing a well defined "plan of education" among Mississippi Baptists. At that time there were no public schools and but few private institutions, illy equipped. The well to do were sending their sons and daughters back East for advanced training, while the younger were cared for by private tutors. Those of more moderate means had little opportunity for culture and refinement. And the Baptists, made up largely of this latter class, sought to remedy the situation.

Among the prominent leaders were the following preachers: Charles Felder, David Cooper, Ezra Courtney, Elliott Estes, George W. King, Nathan Morris and John P. Martin. Among the laymen were these: David Thompson, Shadrack King, Nathan Parker, William Curtis, James Perkins, William Snodgrass, Bartlett Collings, Reuben White and John Wilson.

Little is known as to what this Education Society accomplished other than assisting some of their young licentiates to attend the colleges of the East. And when the Old Mississippi "swarmed" in 1819 and 1820 for the organization of the Union and Pearl River Baptist Associations, thus separating asunder the leadership, the Society passed out of existence. Whatever influences were set in motion for the establishment of a school or schools either died, or were caught up by another similar organization started later of which we shall speak at another time.

——BR——

On Sunday afternoon we were taken in hand by loved ones and carried from Holly Springs to Memphis to spend the night in affectionate fellowship with children and grand children. We went to the evening service to Calvary Baptist Church, where in the absence of our Mississippian, Pastor Lott, we heard an address by another Mississippian, Attorney John W. McCall, Scotchie's little brother. The people listened well to this lay preacher, who is now, by the way, one of three candidates for governor of Tennessee, with a good chance of being elected. Tennessee has had several good governors who were Baptists.

A LESSON FROM A PARABLE OF JESUS J. B. Lehman

"The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the household came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants said unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into the barn."

Jesus was instructing His apostles to go out into the world to make a better world. He gave them the parable of the sower and He explained to them how they must sow the good seed and meet many disappointments because not all the seed will bring forth fruit. Then He gave them this second parable of the tares to give them a caution. If at any time from that day to ours the Christian people had set out to destroy every evil in the world they would have wrecked the kingdom. If today any pastor would set out to weed out everything in his church that is not right he would ruin his church.

Jesus had in mind the great evils that had grown up in the Jewish nation many of which He had already condemned. He wanted to warn His apostles that they must not land into all of them right in the beginning. The civilization in which they were working was not mature enough to organize reform movements to overcome entrenched institutionalized vices. He told them to just wait till the harvest time, which was not far off for that civilization, and then these evils would be burned first. To see what happened we need only to read Josephus and Peter's letters. It is a fearful thing if a nation must wait for the harvest.

Our Anglo-Saxon civilization is the first in the history of mankind where they could identify great wrongs, organize a reform movement and throw them out. But this we have done in England and the United States during the first five hundred years with a reasonable measure of success. Once we came near destroying the union when we attacked slavery, but the good middle class Christians in both sections of the country did their duty and the wheat was not pulled up.

But now the nation is face to face with the proposition, can we destroy the liquor traffic that has sent its roots deep into the soil of our civilization? That it is evil we all know, even the wets know it. That it is a venal commercialism that claims to have the right to sell the privilege of inebriating the people is not so clearly seen by those whose hearts have been darkened.

For a hundred and fifty years the reform elements of our nation have been doing what they could to make the people see what an evil it was; but they never went out with the hoe to dig it up till we all joined in to destroy it with the Eighteenth Amendment. Even the wets helped us then. There was no danger then of rooting up the wheat. But now after some years they are doing all they can to make us root up the wheat. They say, Prohibition has caused the crime wave; they are making it appear that all laws are endangered.

What will be the outcome. Must we wait till the harvest time? If we must, then woe be us for the harvest time of this civilization in a saternalia of drunkenness will be one of the world's greatest upheavels. But we doubt whether the good people of our nation will think they must wait for the harvest time. They will take risks as they have in the past; for God has blessed their reform movements in the past. It is the very spirit and genius of our civilization. But let us not deceive ourselves into thinking we have an easy task. For

us to succeed now will mean the destruction of the great evil of venal commercialism which is the god of the great majority of Americans. We have a major task on our hands.

If the liquor traffic now succeeds it means to deliver to every refrigerator beer, wine and whiskey as it now delivers bread. It means to use the radio hourly to tell us which beer will not iritate the throat. The liquor traffic will be seven times more powerful and therefore seven times more wicked than it was in the days of the saloon.

This reform movement must come from the people, not from the politicians; for they will wash their hands in the basin of party loyalty while the most precious thing of our civilization is being crucified. The salvation of America now depends on the church, its ministers, its press and its laymen.

THE SUNDAY SCHOOL AND B. Y. P. U. DEPARTMENTS

-BR

I have a few things to say about that phase of our State Mission program which is represented by the work of the above named departments. Southern Baptist leaders have come to appreciate fully the vital importance in every church, of organization, teaching and training. They believe that this is essential to the success of our entire program, both with regard to the needs of the individual life and to the attainment of denominational objectives.

As a result of this realization our Sunday School Board leadership has developed for the use of the churches educational curricula, plans for organization and methods of work that approach the ideal. The text books that contain this material have by no means been produced by mere educational theorists, but they represent as well the practical experience of efficient workers in the field of religious education.

The responsibility of leadership in the incorporation of this program in the work of the churches of our state rests upon the splendid personnel of the Sunday School and B. Y. P. U. Departments of our State Mission program. They have done a wonderful amount of fine work and have made commendable progress. Many of our churches,-city, town and rural-attest by their experience the fine influence of these workers in greatly increased members and attendance and in multiplied results in their entire local and denominational programs. Think what it means for a church to organize seriously for the task of reaching and caring for its entire constituency, determining what this constituency is, making definite and detailed plans for ministering to all for whom the church is responsible, and then going after them in an intensive and permanent program of enlistment. This program of ministry includes the whole field of instruction in Biblical truths, winning to personal decision for the Christian life, training and growth in Christian service, and development of the spirit of loyalty to the denominational program and of faithfulness in sacrificial giving.

This work is still, to a very decided degree, missionary work in our state. Though many churches have been revolutionized by the work of these state departments, a vast number of churches have not been reached for the original inauguration of the program, and many others are greatly in need of the inspiration and practical leadership of these workers in the progress of the work. It is no reflection on our fine pastors and local volunteer workers to say that they need the presence and active leadership of the state workers in the introduction and carrying forward of our improved plans for utilizing the Sunday Schools and B. Y. P. U.'s in the progress of the entire program for which the church stands. Many of our progressive pastors are thoroughly conversant with this program, but find themselves often handicapped in their leadership by the lack of sympathy and perhaps open opposition on the part of a few uninformed yet influential leaders in the church. Other local

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workers who are capable potential leaders and are willing and eager to go forward, are yet estopped by lack of training and experience from carrying the new program through to completion.

No church within my knowledge which has been galvanized in its entire life and work by the serious appreciation of the Sunday School Board's program for the work of the Sunday School and B. Y. P. U. has attained that result without the presence and leadership, at least in the initial stages, of our state workers. These efficient, consecrated and fine-spirited men and women, by tactfully winning the confidence of local workers, appealing to reason in a preliminary course of instruction, quietly studying local conditions, and spending much time in conference and counsel with key workers, have proved their everlasting worth in the installation of a program of enlargement and in the inauguration of a new day in the entire work of the church.

These departments fill an indispensable place in our entire kingdom program in Mississippi. They should have the unanimous support of all our people. We should determine that no restriction shall be allowed, by virtue of our decreased gifts to State Missions, that will limit their splendid work. In a time of spiritual as well as economic depression, there is an enhanced, rather than a diminished, need for the leadership of these workers.

"THERE REMAINETH YET VERY MUCH

By Charles E. Maddry, Executive Secretary

Twenty-five years ago, in one of the older states of the South, the following question was seriously debated: "When will our State Mission task be completed?" We are sure that after the lapse of a quarter of a century, there is more need for a vigorous and aggressive State Mission program in that state than there was twenty-five years ago. In every state in the South there are more unsolved State Mission problems now than ever before. Think a minute of some of the changes that have come to the South in twenty-five years.

The automobile has been perfected and has come into universal use. The wireless telegraph and the wireless telephone have been given to the world. The airplane has been perfected and developed and is now in general use. The radio, with its marvelous and miraculous power for good and evil, has come into universal use. Good roads have penetrated and opened up almost every isolated section, until there are now only a very few inaccessible neighborhoods or "lost provinces" in the South. Public education has made marvelous strides until there is a good consolidated grammar school in almost every neighborhood and a high school in almost every township in the South.

What does all this mean to our Baptist mission work in the various states? Is the work of State Missions finished in any state in the Southern Convention?

We set down here briefly and in barest outline some of the unfinished State Mission tasks that confront every State Board in the South today:

1. The winning of the lost at our doors: And there are multitudes of them-uncounted thousands. In almost every township in the South there are neglected spots and unreached communities where there is no regular preaching of the gospel; places where the influence of the church does not penetrate. All about us are people who are lost, and we take it as a matter of course, and do nothing about it. It is true of our churches as it was of the people in the time of the Saviour: "They seeing, see not." Under the auspices of every State Board there should be put on a vigorous and aggressive evangelistic effort in every neglected spot and community in the State. It will not require any large expenditure of funds. It should be a volunteer movement. Pastors throughout the State will give their services for a ten-days' meeting, and hundreds of evangelistic meetings at needy and neglected State Mission points can be held.

2. The Training and Enlistment Problem.

There are not less than six thousand unenlisted and non-cooperating churches within the bounds of the Southern Convention. If these churches are ever enlisted in the work and activities of the Convention, it must be done by the State Boards and they must do it through the local Associational personnel and organization.

If we will organize an Associational Promotion Committee in every one of the nine hundred Associations, of the South, and go at this question of enlisting these non-cooperating churches through this local agency, we will solve the problem in five years.

3. The Beautifying and Improvement of Village and Rural Churches. The most beautiful and attractive house and grounds in the community ought to be the Baptist Church. It is more often the ugliest and most unattractive spot in the community. We do not wonder that the young people in many communities of the South have lost interest in the church, and are turning from its services and activities. An unsympathetic, uneducated, and unprogressive leadership, together with a church house and grounds that are repelling and unattractive, is driving away from many Baptist churches the fine young people who ought to be nourished and trained by the churches for great Kingdom service. Every church house in the South can be made over and beautified at small cost. Timber is cheap and saw mills are accessible in many localities. Labor is abundant and willing, plans may be had for the asking, and there is not a church in the South that is too poor to do something about its inadequate and ugly house of worship. Shrubs and plants are abundant and cheap, and there should be started a movement by every State Board in the South for the making-over of the church building and grounds of every church that needs it. A name plate should be put in a conspicuous place on the grounds or on the building of every church. This has actually been done in one state to the satisfaction and delight of every traveler along the highways.

4. Better Support of Pastors. Here is a ripe field of service for every State Board. The pastor is the last man to have his meager salary raised in good times, and the first to have it reduced in hard times. Many of our pastors are suffering severely now for lack of support. Our State Boards need funds as never before for the purpose of supplementing the salaries of pastors on needy and strategic state mission fields. Surely in the words of Joshua, "There remaineth yet very much land to be possessed" in our State Mission work.

October is State Mission month in the Sunday Schools. Because of the burden of debt, almost every state has been compelled to cut down on its State Mission work. There should be a great revival in State Mission work throughout the South, and on the last Sunday in October, every church and Sunday School should make a generous and worthy offering for State Missions.

Nashville, Tennessee August 23, 1932.

A BAPTIST BIBLE INSTITUTE EXPERIENCE Edmond Keith, Student from Kentucky

----BR-----

One Friday night Brother Crow and I started early to our regular assignment at the Berean Mission. We were welcomed as usual, and all seemed eager for service to start. There were only a few people present, but we knew some of the congregation were not professed Christians.

I led the service with a few gospel songs and sang a solo, "The Name of Jesus." It seemed as if the song service prepared the way for the preacher to speak about our Saviour. He brought a good message right to the point, and it seemed that the Christian people were prayerful. At the close of the service, the invitation was given to the lost.

On the last verse of the song a young married woman, carrying in her arms a little baby and holding the hands of two other small children,



Dr. William James ROBINSON

Says

"Mind not high things, but condescend to men of low estate." Rom. 12:16.

Only the things that are up can come down. Only true greatness can appreciably condescend. Many of us measure greatness by salary, social rank, culture, power or other attainments. These may be only a veneer that hides the basest character. Judas was one of the twelve; and Benedict Arnold was one of Washington's most trusted officers. True greatness is that state of the heart that puts the soul in fellowship with God.

Men of truly noble character can well afford to fraternize with lowly men. Gladstone was never greater than when he laid down his papers, and dismissed his secretaries at midnight, a few hours before he was to engage in a debate of international importance, in order to relieve a poor widow's distress.

Many ordinary men have attained superiority through contact with a truly great soul. To lift another is to be truly exalted.

stepped out and gave her heart to the Saviour. It was a glorious sight to see a young woman like this take Jesus into her heart. She is now seeking to lead her children and husband to Christ. Let us pray that she will live true to Him and win her Catholic husband.

OF SUPREME IMPORTANCE

As Baptists we can only thrive as our people as a whole have an intelligent understanding of our doctrines and our great denominational purposes. We must be guided by intelligence and this intelligence must register with all our people, as well as with our leaders. An open Bible and a free pulpit untrammeled are our great dependencies, but information is essential to the intelligence which is necessary among our Baptist people.

Our Baptist papers are of supreme importance in this regard, and increasingly so as in our day our doctrines must have new emphasis and a clear statement, in the midst of the confusion of ideas, general everywhere. Our people must be as intelligent about religion as they are about politics and business, or religion will not take the first place. For our great denominational enterprises we can not rely upon the daily newspapers. Their concern is for sensation and the transitory news. Our concern is for the deeper and abiding things.

The denominational paper may not reach everybody in the church, but even if it can reach the pastor, a few of the leading men and some of the women, it will steady us and lay the foundation for every one of our enterprises. As it goes more generally into the homes, as it should, its ministry of steadiness will increase by that much. And who can tell how many individuals, of whom we will not at once know, will be at once given viewpoints, fruitful for the present and for the future?

I. J. Van Ness, in Word and Way.

We do not feel called to correct all the mistakes of the brethren, but we do feel that careless misinterpretations of the scripture are inexcuseable. We read in an exchange of a good sermon by a preacher whom we know to be an excellent man of fine ability and training. The subject of the sermon was Personal Influence, and the text was "No man liveth unto himself." An excellent subject for a sermon and an excellent text, but they have nothing to do with each other. A careful reading of the text and context in Romans 14 will show that the meaning is we are to live our lives in reference to the will of God and not in deference to the opinions of men.

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Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum College Correspondent—Miss Frances Landrum Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss, Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss. President—Mrs. A. J. Aven, Clinton, Miss. Corresponding Secretary—Miss Fannie Traylor

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Many of our people in their opinion of the attitude of our young people toward things worthwhile, have been like Elijah when he fled from Jezebel and lodged in a cave. The Lord asked, "What doest thou?" And he said "I have been very jealous for the Lord God of hosts: For the children of Israel have forsaken their convenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." Then the Lord revealed unto him that there were 7,000 in Israel that had not bowed unto Baal.

Could these pesimists have looked in on the House Party at Clinton, Aug. 20-22, and seen the 400 girls from all over our State with their consecrated leaders, I believe their minds would be changed. The earnestness of these young women was revealed to us many times during our stay in Clinton and I am convinced that many of them went home with a determination to live up to the ideals of Y. W. A., thereby strengthening their Christian influence in their communities. Surely "Jesus shall Reign" if we will but let Him.

SATURDAY

The Y. W. A. House Party at Clinton was something the young womanhood of Mississippi had been looking forward to for a long time. It surpassed all expectations—nothing for the comfort, convenience and spiritual uplift of the girls was overlooked.

At 5:00 o'clock on Saturday afternoon we assembled on the campus for a "get to-gether." Here we found a "Friendship Well" and from it we drank to old friendships and formed new ones.

As we gathered for supper, which was served on the campus, Mrs. A. J. Aven, President of State W. M. U. welcomed the Y. W. A. girls to Clinton and to Mississippi College.

The Violin Meditation in an open court attuned our hearts for the wonderful message brought to us by Miss Kathleen Mallory from the topic "A Well of Water." From hearing this message our Y. W. A. girls were made to sit at the feet of Jesus the giver of life giving water. We were all made to realize how we might make our lives a "Channel of Blessings" to those with whom we come in contact.

At 7:30 o'clock we assembled at the Baptist Church where again to the strains of the violin played by Miss Katye Arnold of Ellisville our minds and hearts were attuned for the evening message. Miss Sybil Brame of Blue Mountain College brought to us "Rebecca, The Damsel by the Well." How beautifully she did bring this story to us. Oh, that we all might try to be Rebecca's in our homes, in our communities and in our daily contact with our friends.

We were made to appreciate our Y. W. A. three fold after witnessing a pageant brought to us by our Clinton friends. It showed the foresight of our sainted leaders of years gone by. In 1907 we were made to see the beginning and birth of our Y. W. A. and from year to year its development and growth until 1932 when we could see from the vision of those noble women had that thousands of our young women had been enlisted in Christian service. Miss Jane Pinnix of Clinton so beautifully portrayed the spirit of Y. W. A.

Again in the open court we assembled for Talent Time. There we were entertained with song, readings and piano by different girls. This was thoroughly enjoyed by everyone. At 10:45 the girls went to their rooms and there in candle light formed Friendship Circles—in the quietness of the night we were made to feel the nearness of God.

The Y. W. A. girls from Tylertown went up and down the halls singing a goodnight song for the girls, and then into Dream River everyone drifted.

Y. W. A. HOUSE PARTY—SUNDAY

Sunday quietly dawned, and as the untold glory of the early morning was at its height we awoke to begin the day in a way that made us glad for a day so well begun. We talked with God as we joined the Clinton Morning Watch and Boy's Meditation Club in their daily 5:45 service. As a result of this all-inspiring and deeply spiritual service, many pledged themselves to organize a similar early prayer group in their own churches.

At 7:30 the subject "Sparkling Dew" was discussed at Morning Watch. As the Sun of Righteousness rose higher and higher with its golden rays reflected in the sparkling dew beneath, youth was challenged to be as the dew—to look up to the Son of Righteousness and reflect its golden rays through a life radiant for Christ.

At 8 o'clock the essence of bacon filled the air and soon filled us, as the Mississippi boys were so kind in waiting our tables. We are deeply grateful to Mrs. Gray for having such lovely meals prepared for us.

At 9:30 we entered the halls of the old Chapel to the strain of soft music rendered by Miss Katie Arnold. Miss Myrtle Rose Letts directed our singing as only she can. Miss Sybil Brame pictured "Miriam the Sister by the River's Brink"—Exodus 2:5. She pictured her as a real sister who "stood" and "watched" and "went." Deep in our hearts we were glad that we were sisters who could stand for the right, tirelessly watch, and always be eager to go in behalf of our brothers of today. "Becoming aware of God" was the subject of the beautiful lesson taught by Mrs. G. W. Riley. Scripture lesson was taken from Exodus 33:7-16.

Church services were held at the Clinton Baptist Church which was well-filled at this time. "He Leadeth Me by the Still Waters" was the subject of the morning sermon. Myrtle Rose sang beautifully a song entitled "The Lord is My Shepherd" which prepared us for the message taken from the Scripture selection, Psalm 23:2, and delivered by Dr. Lovelace. We were dismissed while Edward Yarborough, on his Xylophone, softly played the strains of "Make Me a Channel of Blessings."

From two to five was set aside for a quiet hour—an hour of meditation, rest, friendly chats, and worship. This was an hour that greatly enriched the day.

The Silver Anniversary of Y. W. A. was celebrated with a Twilight Tea. The already beautiful Hillman College became more so as the girls, dressed in pastel shades, assembled there for this occasion. After passing down the receiving line, and meeting the people who have meant so much to us, delicious punch and sandwiches were served. Following this, Miss Frances Landrum honored Miss Kathleen Mallory by asking her to cut the first slice from the beautiful White and Silver Anniversary Cake. Then the girls were served ice cream and cake and were entertained with more of that music that meant so much to us all through the house party. The many courtesies extended to us by Hillman were deeply appreciated by all.

As Miss Mallory led vespers, she gave the Silver Springs a new and deeper meaning as she compared them to the Silver Anniversary of Y. W. A.

At 8:00 o'clock we adjourned to the church to hear Miss Margaret Lackey discuss the subject: "A Cup of Cold Water." She most impressively developed this theme around the thought, "The Importance of Insignificance and the Insignificance of Importance." The meeting was very inspiring and there was unanimous response to the invitation given by Miss Lackey.

From 9:30 to 10:00 o'clock there was a "Sing Song and Serenade Period." Dr. and Mrs. Aven were serenaded, and Dr. Aven responded to the 375 girls as the makers of 375 homes, touching the heart of each girl present.

The beauty, depth, and inspiration of the Candle light Service was so great that it will remain forever untold. Sybil Brame conducted this deeply spiritual service which was the fitting climax for Sunday evening.

We do not know, but we believe that as the result of this one Lord's Day, Living Water will flow through new and unseen channels.

Submitted by: Miss Virginia Witte, Leland, Miss.

MONDAY

When reveille sounded at 5 o'clock Monday morning every girl could have shot Edward Byrd, the bugler, and felt good about it until we realized that it was College Day. Then we jumped up and hurriedly donned bathing suits or dresses as we chose and rushed down to the pool to support our school at the College Splash. Noise and enthusiasm were plentiful all during the contests between the four colleges, M. S. C. W., Hillman, Blue Mountain, and Mississippi Woman's College. Immediately following the water carnival, a beautiful morning watch service "A Well-Watered Garden," was conducted by Miss Jeannette Lawrence, Student Secretary at M. W. C., who had charge of all the College Day activities. More songs and yells were heard in the dining room at the College Breakfast where we sat in groups according to the school of our preference, lending our moral as well as vocal support to the college.

Miss Sybil Brame gave the last of her Bible Study talks in the service following breakfast, after which Miss Fances Traylor brought her very interesting message on "The Great Lakes." A Mission Study demonstration was given by the Brookhaven Y. W. A. followed later by a subscription Clinic staged by the West Point Y. W. A. The last service of the House Party was Miss Kathleen Mallory's lovely message on "The Water Carrier," which was a very fitting close to such a wonderful week-end of fun, inspiration, and fellowship.

Durant, Miss., Aug. 23, 1932.

Dearest Miss Landrum:

On our way home yesterday afternoon, the Durant Y. W. A. girls asked me to write a letter to you in appreciation of our lovely House Party. We just can't ever tell you how much we enjoyed those happy days. Our leader, Mrs. Robert Irby, wishes for us to enclose her name also. We just talked about it all the way home. Each of us caught a spark of happiness and inspiration from all of our wonderful meetings and meditations. We believe that we can understand our Y.

(Continued on Page 5)

The Baptist Kecord

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renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and mar-riage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department By R. L. BRELAND

PROHIBITION

I am still a prohibitionist. Principle and not party is where I stand. I must vote as I pray, and I pray every day that the good Lord will give our nation prohibition. To do otherwise than to vote as I pray, I would be a hyprocrite and show by my works that I am not honest. No, our present laws are not perfect. They are violated many times over, but this is true of every law on the statute books; but we cannot repeal every law that is flagrantly violate for then we would be a nation without laws. While the prohibition laws are not perfect and are not enforced as well as they should be, yet they are a hundred times better than the old methods of open saloons. I know from experience, for I was here when we had saloons. I have thanked God that I had an opportunity as a member of the Mississippi legislature to cast my vote for state-wide prohibition when our state outlawed

This prohibition question is not a political question. It is a moral question. It is in politics only because unscrupulous politicians see an opportunity, or think they do, to win favor and carry the election. That is all. They know that it has no place in politics, but anything for success is what the politicians want and will advocate. To say that there is more drinking today than when we had open saloons is to advertise one's ignorance or his untruthfulness. There is not one-tenth as much. Some will say that I don't know, I am not on the inside. Well, I still mingle with people. I remember when the saloons were here it was dangerous to go out on the streets on public occasions. Now I go in big crowds and scarcely ever see a drunk man. I was at Water Valley recently when there were several thousand present, not one drunk man did I see all day. There were some drinking there I was told, but

it was outlawed and stayed out with the thugs. When we have saloons drunkness is legalized and made popular and the drunken thugs walk the streets and shove women and children off the side walk. That is one difference, and then there is not a third as much drinking as other-

If our wealthy class would spend one-half as much time and money aiding in the enforcement of the prohibition laws as they have spent to defeat and make them unpopular, it would be practically impossible to get a drink anywhere today. Millions have been spent in aiding the liquor law violators to carry on their lawless trade, other millions have been spent to fight their cases in courts and still other millions have been spent in advertising in newspapers and through speakers and literature to break down and make the laws unpopular. These Scoflaws are as much traitors to our government as those who fight against it or who try to overthrow it. May the Lord of heaven save our prohibition laws and thereby save the youth of the land. More anon.

SCUNA VALLEY

Last week the good church at Scuna Valley, Yalobusha County, had to her help in the meeting Rev. B. E. Phillips, of New Hebron, Miss. Bro. Phillips came as a perfect stranger into the community, except to the pastor and one or two others, but he caught the hearts of the people from the first sermon. Great crowds came out to hear his plain, simple, gospel sermons day and night. His messages lifted the people to higher planes of love and Christian endeavor. His coming will long be remembered by those who heard him. He was unanimously invited to come back next year and hold the meeting for the church again. Knowing him as I did, I was sure that he would find favor in the minds and hearts of the good people of Yalobusha. At the close of the meeting the church voted unamimously for the appointing of a committee to begin the laying of plans for the building of a house of worship. The church is some three years old now, and during these months it has been worshiping in the school building. The members, and especially the good women, have become aroused and want a place that can be called their own in which to worship God. That is commendable in this good people, for every family is happier and more at ease and more likely to live a successful life with a home of its own. Such is true also of the church family. Bro. Phillips left us Friday night for his home followed by the prayers and good wishes of the church and neighborhood, and with the wish and desire that he may come this way again. Blessings on you, broth-

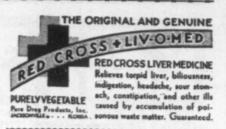
-0-NOTES AND COMMENTS

Out at Pine Ridge and Clear Springs, Yalobusha County, where Rev. J. M. Hendrix is pastor, Rev. H. S. Shepherd, of Sardis, assisted and good meetings resulted. At Pine Ridge ten were baptized and at Clear Springs six were baptized. Bro. Shepherd held his meeting at Pilgrim's Rest last week, results. unknown.

At the meeting of the Third District of the Baptist work in Mississippi, consisting of eleven counties in the northeastern part of the state, held at Grenada last week, the educational work was discussed. Dr. H. L. Martin and several others attended. The writer could not be present because of a revival meeting. So the brethren saw fit to select him for the place of Director in this district. Now, since you have given him this place in his absence and really over his protest, he is expecting that every pastor and church in the district stand squarly by him in this effort to raise some much needed funds for our depressed educational work. It is not an effort to raise new funds, but to raise funds to pay debts already incurred and due. Especially does he expect those brethren who were present at this meeting and put this big job over on him to be loyal and true and work when asked and to answer letters when written to. A chairman in each of the eleven counties is to be selected and don't make excuses when asked, please. Hope to see you face to face ere long and get this work started. Be talking it up.

-0-The Yalobusha County Baptist Associatino will meet with Clear Springs Baptist Church, eight miles southeast of Coffeeville, September 7 and 8, this year. Visitors will be welcome. Come on.

The revival season is passing and ing to hold the nails." ______



the associational season is upon us. One season is as important as the other. The revival season is a time of gaining recruits to the Lord's army, and the associational season is a time of laying plans and gaining information and inspiration for the directing and progress of the Lord's army. Fine to have people saved and join the church, and it is just as fine to enlist them in the work. One's religion is not worth anything except to himself unless that religion is made active in the saving of a lost world. So the associational season is a very important season in the Lord's work. Make them spiritual, informing and inspiring for Jesus' sake as well as for a lost world's sake. Too often associations are made a mere social gathering with no real work of the kingdom performed. Better not have them than to trifle with God that way.

Blonde: "I can't find a single pin. Where do they all go to anyway?" Matty: "It's hard to tell because they're pointed in one direction, and they're headed in another."

----BR-

Mother: "No, Johnny, you can't have the hammer to play with; you will hurt your fingers."

Johnny: "No, I won't. Joan is go-

THE AGED MINISTER'S MUTE APPEAL NOT TO CHARITY BUT TO LOVE



Shall the already reduced stipends of our aged ministers and widows be again curtailed this fall until the fund is replenished? The Relief and Annuity Board cannot continue to pay benefits in excess of its income. Contributions are now sadly deficient. Receipts for first eight months of year only \$42,000. We have paid in Relief Benefits during same period \$74,000. We are due to pay \$26,000 more by December 1st. Will not Southern Baptists Supply this need?

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION 1226 Athletic Club Building DALLAS, TEXAS

THOMAS J. WATTS, Executive Secretary

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The Sunday School Department

SUNDAY SCHOOL LESSON FOR SEPTEMBER 4, 1932 Prepared by

L. D. Posey, Jena, La.

Subject: Evils of Intemperance.

Golden Text: Drink no wine nor strong drink. Lev. 10:9.

Scripture for study: Isaiah 5:11-16, 22, 23; for supplemental study: Isaiah 5:1; Prov. 20:1; 23:29-35. Time and Place: According to commonly accepted chronology, the words used in this lesson were spoken about 760, B. C. Isaiah's home was in Jerusalem.

Introduction

Comparatively nothing is known of Isaiah's history, except what may be gleaned from his prophetic writings as recorded in the Biblical book by his name. About sixty years are covered in his prophecies; therefore, he must have lived to a ripe old age. Tradition has it that he came to his death under a cross-cut saw. after having been fastened to a log. If that be true, then he was a martyr for the cause of righteousness. Be that as it may, he is correctly regarded as the greatest prophet of the old dispensation. He is known as the evangelist of the Old Testament because there is so much of the real gospel in his prophecies.

Isaiah was evedently a man who had been blessed with good opportunities in early life. He must have been well educated, and of high rank socially, because he was constantly in contact with kings and other social and political leaders. His education is revealed in the various forms in which he presents prophetic truth, and the splendid literary style of the same. It is doubtful if any man ever exerted greater influence in the court in Jerusalem than did this mighty man of God. How we need his like in our national capitol today.

The Evils of Intemperance Discussed

We are facing a red hot national campaign in which the question of prohibition as personified in the Eighteenth Amendment to the Federal Constitution of the United States will be involved. Four years ago, Al Smith forced the same issue upon the American people by bolting the Democratic platform on which he was nominated, and declaring himself in favor of the repeal of the Eighteenth Amendment. It has been forced upon us again by the declaration of the National Democratic Convention, which adopted a plank for the repeal of that amendment.

Preachers and other prohibitionists have been dubbed as fanatics, and hissed and booed every time we have dared to speak out in public in defense of this the greatest piece of legislation ever enacted by any legislative body. But never has there been such a campaign of Bolshevistic, unmitigated lying as has been run by the fanatical wets

through a subsidized press and lobbyists for the past four years. They profess to be democrats but they are Bolshevists because they are not willing for the majority to rule.

There are three groups of wets in the United States: First, the foreign born and the first and second generations of their descendants. They have citizenship, but are not Americanized. Second, those who put money above morals, and stop not even at murder by the slow process of alcoholic poisoning, and the starvation of helpless women and children whose legitimate means of support are squandered by drinking husbands and fathers. Grouped with these are wet editors and political demagogues, who for money and political preferment, will help to thrust back upon the American people the greatest curse that ever blighted the human race. Third, that uninformed and misinformed unthinking characterless rabble, who can be swayed by popular appeal, and a depraved appetite; who are made to think their personal liberties have been taken from them, and who sink themselves and all concerned into eternal hell, if thereby they could express their hatred of preachers and all people who stand for decency in character, and for the protection of the weak and innocent against the onslaughts of the criminally inclined. It is against these three classes that we are compeled to raise our voices, wield our pens and cast our votes, to save the rising generation from the evils of intemperance.

"Alcohol" is of Arabic origin, and comes from two words, "al" and "kohl," which taken together mean, "to deceive." It was a term applied to ugly women who "dolled" themselves up to make men believe they were pretty. Today, alcohol is the arch deceiver of the human race. It makes a person believe he is warm when he is cold, strong when he is weak, well when sick, smart when playing the fool, and rich when a pauper. It attacks every vital organ of the human being, and lessens the chances of recovery from every disease to which man is subject. It seizes the unborn children and dooms from thirty to sixty-five per cent of them who are born of drinking mothers, to death before they are a year old, and a like percentage of those who pass that age to a weakened physical, mental and moral condition which predisposes them to become victims of every human disease and vice. These are not the vain vaporings of a disordered brain, but cold truths verified by careful experiment and medical science.

The basest coward in the world is the man, who because of his brute strength maltreats a helpless child. Then what must be said of that set of men who by any foul means will undertake to force upon a nation that which seizes the unborn child and dooms it to premature death, or a life of mental, physical and moral inefficiency and subnormal man- or womanhood? But that is what the repeal of the Eighteenth Amendment will mean.

That the Eighteenth Amendment is in any way responsible for the present financial depression, is a falsehood too base and brazen to be entertained for one minute by thinking people. But it was due to prohibition more than any single cause that this nation had a period of unequaled prosperity, and enabled us to go thus far in the depression without riot and bloodshed. The last five years of saloons with wartime prosperity saw the number of savings bank depositors increased 6,164. The first five years of National Prohibition, with after the war depression, saw savings bank depositors increased 28,230,244. Before the prohibition, there was not a labor bank in the United States; at the end of the first five years of prohibition there were 28 labor banks, with resources of \$150,000,-000. We are told that the return of whiskey, wine and beer will lift the depression. How can people drink themselves rich? On the average, each million dollars invested in all other forms of industry, 318 men are employed; the same sum invested in breweries employs but 78 men. As conditions now stand, if the Eighteenth Amendment is repealed, for every man employed by the breweries, three who are otherwise employed will be thrown out of work. Can laboring people favor a regime for their own pauperization? Besides if alcoholic drinks bring peace and prosperity, why is it that the nations beyond the seas are not now paradises instead of political and financial infernos? If booze brings peace and plenty, why must America cancel war debts owed to us by beer and wine guzzling nations? Echo, answers, Why?

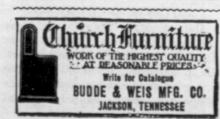
No class of salaried people in the world comes closer to the masses and are better qualified to pass judgment on the evils of intemperance and the blessings of sobriety than the teachers in a nation. The American Educational Association has approximately 220,000 members. In their annual pronouncements they are solidly for the Eighteenth Amendment except that pitiable little speck of humanity in a northeastern university. Talk about educated monstrosities, but in him it has reached the limit. Never in any age or nation was there such increase in numbers in school and educational equipment as America has witnessed since the adoption of national prohibition. Do red blooded Americans want the schools closed and their children unlettered thrown

TIRED EYES

After a hard day's work, refresh your eyes with DICKEY'S OLD RELIABLE EYE WASH

At All Druggists

Dickey Drug Co., Bristol, Va.



GRAY'S OINTMENT Nothing Better for Boils and Sores 25c at Your Druggist

adrift upon the world just to please a wet press, political demagogues and hyphenated foreigners? A thousand times NO. But if our children, wealth and character are saved, we will have to vote only for men who are dry.

No, I have not missed the lesson again. Read the scriptures cited, and you will see that intemperance was in Isaiah's day what it is now, an unmitigated evil, and God's curse was upon it and its devotees.

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TWO GOOD MEETINGS

I've had the pleasure of doing the preaching in two good meetings this summer. The first meeting was at Harrisville, Simpson County. It began on Saturday before the third Sunday in July, and continued eight days. This is the church where I was licensed to preach, and later ordained. We had good congregations, and fine interest throughout the meeting. There were fifteen additions to the church-seven by experience and baptism, and eight by letter. This is the third meeting, in which I have had the privilege of doing the preaching for this good church; and it is needless to say that I greatly enjoyed it Bro. B. A. McCullough is the beloved pastor-and a more congenial pastor I have never work-

The second meeting was held with the Palistine church, in Simpson County. This meeting began on the first Sunday in August, and continued until the following Saturday. Bro. J. W. Steen did the preaching the first day. I arrived on Monday morning and did the preaching until the close. There were seven additions by experience and baptism.

D. W. McLeod

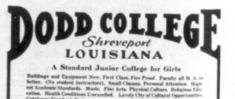
Florence, Miss.

Teacher: "How many bones have you in your body?"

Willie: "Nine hundred."

Teacher: "That's a good many more than I have."

Willie: "Yeah, but I had sardines for lunch."





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Editor's Note: The following address, reproduced from "The Union Signal," was delivered by Evangeline Booth, at Orchestra Hall, Chicago, on the eve of the Democratic Convention. She certainly is in position to speak with first hand knowledge and authority on the liquor traffic and what she says here ought to be sponsored by all who have at heart the best interests of the country.

SHALL WE SUBMIT

Evangeline Booth, Commander

Salvation Army of U.S. A.

Nothing that is discussed today in Europe-disarmament, debts and reparations, tariffs and currencyis so vitally important to men, women and children, in our country from coast to coast, as the demand that we shall submit again to the domination of a legalized liquor traffic which inevitably means the saloon.

The Salvation Army knows nothing of parties or of politics. We consecrate ourselves wholly to the saving of human life and the promotion of health and happiness in the homes of all peoples. It is not prejudice-it is not a narrow Puritanism-that impels us to support prohibition. Inherent in our calling is the deep-rooted conviction that we must fight every evil of the body and soul of man. Our decision is fortified by more than half a century of daily and intimate experience of the liquor traffic throughout the world. I know the liquor systems of Europe, Finland included. I know the liquor system of America, Canada included. I remember what some people forget; that is, the liquor system of the United States; and our 6,000 officers and social service managers in this country, stationed in every city and town from coast to coast, without exception testify to the overwhelming value of prohibition.

They Want Their Liquor!

The attitude of the wets requires little explanation. They want their liquor. Some of them want it so badly that they will break the law and even persuade others to break the law and defy the Constitution in order to get it. My answer to them is that the future of our children should not be subordinated to the mere pleasure of a cocktail; and if that argument is not conclusive, let me add that the mothers of the United States have not the means of making the argument effective. They have the vote, and this year

C ASNOW DESN NO. OC for your favorite organization •

GOTTSCHALK'S METAL SPONGE has helped more than 40,000 bodies to raise money, thus enabling them to successfully carry on their work. Our liberal cooperative plan makes it easy for organizations to



that vote will be used-as it has been used in the past-to defend the home and its cradles against all that would undermine the well-being of the family.

They tell us that the volume of drinking has increased. Nothing of the sort! Out of bravado, a few may drink today who did not drink before, and some of these people may be prominent in society. During an orgy of spurious prosperity, some people speculated on Wall Street who never speculated before. But the landscape has to be surveyed as a whole. On nine days out of ten, nine people out of ten are as dry as tinder, and it is this law-abiding majority, not the law-breaking minority, that makes the nation.

It is suggested sometimes that the speakeasies are today more numerous than the saloons used to be. The question is not how many speakeisies there may be, but how much business they do. The testimony of our Salvation Army officers is that they would rather fight half a dozen speakeasies selling some kind of liquor, often at a fancy price, than one open and legalized saloon flaunting a cheap and welladvertised temptation before every passerby.

Nothing will alter the fact that the repeal of the Eighteenth Amendment will flood the United States with liquor from the Atlantic to the Pacific. The very estimates of the revenue to be derived from taxing liquor are a demonstration of the measure of the evils which the wets propose to inflict on the community. They talk about the deficit of the budget, and use the argument that an immense revenue-say a billion dollars-might be derived from liquor. The expectation and desire of the wets who want to raise this billion dollars is that each family of four persons shall spend \$132 a year on liquor-or \$2.50 a week. And in the wet families the expenditure would far exceed that sum.

That is the program. And I am against it. I stand for the grocer, I stand for the baker, I stand for the automobile, I stand for the college education, I stand for all healthful recreations, against the devastating competition of the entrenched saloon. I say to those who desire to escape the super-tax by starting the saloon, that this is an era of education, not barbarism; it is an era of Christianity, of art, of science. It is increditable that in such an era of enlightenment any body of citizens should seek to enrich itself at the price of the homes, the happiness ,the flesh and blood of the mass of the people.

Let Us Suppose-

I would like to ask a few practical questions. Let us suppose that some states are wet and that the rest are dry. What means are suggested whereby liquor from the wet states can be excluded from the dry states? We are told that liquor is smuggled out of Canada into the United States. If that can not be prevented, how do the wets propose to prevent liquor from entering Michigan from Indiana? We are told that the new saloons will be authorized only to sell light wines and beer, for

consumption off the premises. What means are proposed to prevent these saloons from selling heavy wines and heavy beer and hard spirits for consumption on the premises? Anyone who knows anything of the history of this problem will support me in the statement that the liquor trade is illegal whether legalized or not. It never has obeyed the law. It never will. And the only thing to do is to reduce the evil to an absolute minimum.

I have visited many prisons in the United States. They are crowded with people who have broken the law. But because the law is broken, is it to be abolished? Because there are murders, is murder to be lagalized? Because there are drug addicts, is dope to be sold at every street corner? Because there is theft, are the police to protect every burglar from interference by the householder who is robbed of his property?

Repeal a Concession to the Underworld

If you wish to bring the criminal law into contempt, repeal the Eighteenth Amendment. Such repeal would be a concession to the underworld, which would encourage every evildoer to redouble his misdeeds. Repeal gives notice to every gangster, every racketeer, every kidnapper of the innocent babe, that he has only to threaten society, and society will hold up its hands and pay blackmail to an organized rebellion against God and man. As a citizen, I stand for the world of citizens against the control of the underworld.

I do not deny that there are those who break the law by supplying liquor and consuming it. I deplore that fact. I know well that no such law-breaking ever brings happiness to the lawbreakers. They will pay the price. Many of them are paying it.

But they have no right to spend huge sume of money in a nationwide attempt to force their own habits on innumerable families who are innocent of all lawbreaking. The indulgence which seems to be a mere detail at a house party, at some fashionable resort where money is plentiful, is not a detail in the house of the poor man for whom I have a right to speak. That indulgence sends little children to school without any breakfast. It puts them to bed on pieces of sacking and pallets of straw. It sends their shoeless feet to walk upon frozen pavements. It passes their little worn coats and dresses across the counter of the pawn shop. It breaks mothers' hearts and drives them to despair. It sows the seed of insanity in the baby's brain. It tempts the young boy and girl to a sacrifice of modesty. It is the unmasterable enemy of all progress along the path of wholesome happiness.

We are told that there is drink in Europe. Europe also has other forms of bondage. There is conscription in Europe. Does that mean that conscription is to be imposed also on American citizens? Europe has war. Are we therefore in the United States to uphold war? Many European nations are bankrupt. Are we to cultivate bankruptcy? One



For lazy liver, stomach and kidneys, biliousness, indigestion, constipation, headache, colds and fever. 10g and 35g at dealers.

great European people has been driven to such desperation over human life as to establish communism. Are we to be communists? Drink in Europe is on the downgrade, but the fact that there is still survives, is a reason why there should not be drink in America.

I say this, that no sufferings of any slaves, no humiliation inflicted by any bondage of man to man, has ever equalled the degradation of man when he falls victim to drink. The shackles are riveted not on his body alone, but on his soul. His home, which might be heaven, is transformed into a hell. His family is impoverished and disgraced. His appearance is brutalized. His mind is shattered. He staggers unregretted to a drunkard's grave. In the United States, under prohibition, thank God, that happens rarely. Blow up the dykes that hold back the tide of liquor, let in the ocean of wine and beer and spirits, advertise liquor in the press, encourage the sale of liquor in the streets, and the tragedies of chronic intoxication will be again as familiar as they were before a great nation had the courage to emancipate itself from what Abraham Lincoln declared to be a greater curse than slavery. -BR-

ESKRIDGE REVIVAL

We are having a glorious revival at Eskridge. Our young pastor, Bro. Willard Knight, is not a creed worshipper, nor a creed preacher; but he worships the God of the Bible, and is busily engaged in setting forth the God-man, Christ Jesus as our only hope.

He believes and preaches his deity, virgin birth, miracles, vicarious sufferings, death, burial and bodily resurrection. And he holds Him up as the sinner's Saviour by only receiving Him, trusting Him which is believing on Him. Thirty-four were received into the church Thursday night-still going on.

J. E. Heath.

FORK UNION ACADEMY

Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study Lower School for small boys in new separate building. Housemother, R. O. T. C. Fireproof buildings. Inside swimming pool, All athletics. Best health record catalog 35th year. Dr. J. J. Wicker, Pres. Col. N. J. Perkins, H. M. Box B, Fork Union, Virginia.

SUNDAY SCHOOL LITERATURE

Quarterlies and Papers Not modernistic but fundamental Following the Int. Uniform Lesson Topics Samples on application-Address UNION GOSPEL PRESS Box 680, Cleveland, Ohio

The Children's Circle MRS. P. I. LIPSEY

THE LAD'S LOAVES AND FISHES

Our Christ could have fed the great hungry throng

Without the dear lad's upgiving: A touch and a word, and bright Galilee's sands

Would be changed into bread, sweet and living.

Yet He is longing to take and to

My loaves and my fishes small; I need not understand the great miracle wrought,

I have only to give to Him all.

My Dear Children:

I thought of you all today, as I was going with my daughter through a beautiful park in Colorado Springs, and believe you would have greatly enjoyed that walk. Monunment Valley Park extends something like 21/2 miles through the city along a fine water-course that a poet might have called a violet, but which answers to the name of Monument Creek. The Park, aglow with blooming plants, is separated from the wide city streets by a low, close-cut hedge. Beginning near the entrance, a Rock Garden pursued its desirous way over hills and vales, through red sandstone rocks which one would have thought were planted there by God's hand ages ago, but which hand more recently had brought here to make this lovely spot more lovely. Over and around and between and almost under these grew the flowers, pansies, violets, bachelor's buttons, blue-spiked thyme, and many others, some that I had never seen before. Did you ever see masses of Alyssurm, yellow as gold? Indeed, it is called gold-tufted Alyssum. There were beds of softly purple blossoms, called Bell flowers, and further on was the same flower in delicate lavender. Perhaps the prettiest thing I saw was a cluster of pastel blue Columbine, with a yellow cup within the blue, perfect in delicate tinting. They are almost out of season now, but this plant still lifted upward those incomparable specimens of Colorado's state flower. Passing from the Rock Garden, we came upon numberless beds and massed growths of other flowers. The statice is wonderful for large bouquets. I saw these in florists' windows in Florida last spring. Out of a circular clusted of leaves, each one six to ten inches long, looking as though they might have come out of a vegetable garden, rise masses of delicate, fairy-like lavender blooms, set in scattered fashion upon tiny, branching stems of grayish green. One could imagine rose-color or pink or pale blue flowers of larger pattern set amid this large growth with telling effect. There were numbers of giant Daisies of a straw-like quality of various colors. These will make fine bouquets for use with little change, through a long winter. Our pretty yellow flower of abundant bloom has an ugly sent, Sneeze-wort: So named because it makes people sneeze, like goldenrod.

One more, and I must stop. I und a flower that I used to see along the borders of my father's front yard, more years ago than I care to count, and do not remem-ber seeing since. It is a purple or red bloom, very dark, and is called Mourning Bride. I thing it must have been so named because at the time of which I speak a young lady whose lover died just before they were to be married, sometimes wore this dark purple. this dark purple as a mourning color.

Much love from,

Mrs. Lipsey.

Ocean Springs, Miss. Aug. 13, 1932.

Mrs. P. I. Lipsey, Clinton, Miss Dear Mrs. Lipsey:

We are sending you forty-four cents for the orphans.

Love and west wishes, Junior Class of Vancleave Baptist Church, Clyde Davis,

Secretary.
This is the only letter that I have today to send from Colorado to Mississippi, and I appreciate it very much. You must thank your class for me for this contribution.

BIBLE QUESTIONS NO. 9: SEPT.

The Prodigal Son: Luke 15:11-32. 1. Did boys, some boys, I mean, do the same way in the time of this story as they do now?

2. How did this boy treat his kind

3. The story does not tell of his having any friends in the far country, but do you think he made any-What sort? How is it with boys who have money to spend now?
4. How do you think he spent his

5. If the liquor law could be taken away what would that do for wild young people? For their parents? For our country?

6. When the prodigal son lost his money, did his new friends help him

7. How did he plan to speak to his father, to show how sorry he was he had acted so wrongly? Did he carry out this plan entirely?— Verses 18 and 21.

8. Was his father willing to welcome him home?—Verses 20 and 22. 9. Since Jesus told this story, may understand from it that the Heavenly Father will receive gladly

those who come back to Him?

Clarksdale, Miss., Aug. 12, 1932.

Dear Mrs. Lipsey: I am sending \$1.00 for Orphanage and \$1.00 for B. B. I. for Jeannie Lipsey Club No. 4.

"Friend." Jeannie Lipsey Club No. 4 is prompt with its contribution which followed me out to Colorado. Thank you, dear friend.

> Taylor, Miss., Aug. 11, 1932.

Dear Mrs. Lipsey: I am sending one dollar (\$1.00) for Orphans and B. B. I. for August. I am still unable to use my arm, but can do my house work better now. Isn't this an awful "crisis," so full of crime? Don't you think we Christian people, have gone to far from God, and neglect praying too

Sincerely yours, Mrs. M. G. Austin We are so glad to hear of im-ovement, Mrs. Austin, and do provement, Mrs. Austin, and do hope it will continue. Thank you so much for the money. Certainly we can help in the present depression by continued prayer.

My Dear Children:

I suppose I am about 1,500 miles from you today, and it feels a little like it too. Last night I slept under double. wool blankets, and I've never been too warm since I've been here. Out in the yard, which is on the upper edge of a hill which descends abruptly to a big amusement park one can see occasionally tiny woods annimals, the chipmunk and the squirrel, gliding about al-most invisibly. The chipmunk is kind to the squirrel, I think, but is so light and agile that he can run up a stucco wall and if he see that you see him, he isn't there any more, and you don't know where he is.

Yesterday we took a ride and went by the Sen. Spenser Penrose estate. It is partly surrounded by a high stone wall, but part of it has only a 12 foot wire fence. I saw within this a little restic lake with wild water fowl swimming about, or resting on the island in the middle. Besides wild geese and ducks, there were two swans, with two baby swans exactly like their mamma and papa except for size.

I have had since I came a letter from our friend, Mrs. Austin, who is still not well from her injury, and a note from Jeannie Lipsey Club No. 4, leader, our Clarksdale friend.

We may go tomorrow to Maniton, at the foot of Mt. Maniton, six miles or more from here. One finds there many foreign stores where Syrians, Japanese, Italians will sell you the unusual and sometimes valuable productions of their countries. Perhaps I will see something of interest to

Write to me at Jackson, Miss., or Clinton, Miss., and your letter will be sent to me.

One thing more. Just before I left home a letter from one of you, having an enclosment, perhaps a quarter from the way it felt, was put in my hand. Before I could open it I was called to "see about" something else and never was able to find the letter. Now, if you who wrote the letter will write me again, to the above address, I will gladly replace the money and give you credit for it. I am so sorry. With love,

Mrs. Lipsey ..

SUNDAY SCHOOL ATTENDANCE AUGUST 28, 1932

Jackson, First Church	637
Jackson, Calvary Church	811
Jackson, Griffith Mem. Church.	431
Jackson, Davis Mem. Church	394
Jackson, Parkway Church	176
Jackson, Northside Church	73
Brookhaven, First Church	
Charleston Baptist Church	183
McComb, First Church	459
Columbus, First Church	688
Columbus (Mission School)	
County Line (Copiah County)	
Pilgrim's Rest (Copiah County)	
Pilgrim's Rest (Aug. 21)	

B. Y. P. U. ATTENDANCE AUGUST 28, 1932

Jackson, Calvary Church	186
Jackson, Griffith Mem. Church	175
Jackson, Davis Mem. Church	178
McComb, First Church	111
Brookhaven, First Church	19
Columbus, First Church	142
Pilgrim's Rest (Copiah County).	. 79
Pilgrim's Rest (Aug. 21)	6
County Line (Copiah County)	. 30

HILLMAN REDUCES PRICE

For years Hillman has been one of the least expensive colleges for girls in Mississippi. Since the recent catalogue was published, a reduction has been made in the price of board for next session bringing the present cost down near pre-war prices. Hillman not only offers credits which are worth par but offers other advantages which are worth more than credits.

Where can finer opportunities for religious training be found than in this denominational center. Where can more ideal social life be found than in this community where Hillman and Mississippi Colleges have worked side by side for nearly a century?

What other college town can offer such advantages as the cultured Clinton?

Hillman girls and patrons believe in Hillman.

Write for information. M. P. L. BERRY, President Clinton, Miss.

___BR____

RETURNS TO MISSISSIPPI

Rev. C. J. Rushing has just returned to Mississippi after being away in Southwestern Baptist Seminary at Ft. Worth, Texas, where he received his Th.B. degree in the spring. He has just closed two meetings in communities where he has been working as student pastor in connection with his regular pastorate at Chisholm, Texas. These communities were out of the way places in which there had been no Sunday School or preaching services for seven or eight years. Since the first of the year Sunday Schools have been organized with a combined enrollment of 205. In these two places during the meetings there were 22 confessions of faith, two additions by letter and one on statement. Rev. H. I. Rushing of Utica assisted in the meetings and greatly pleased the hearers with his gospel messages.

LIQUID - TABLETS - SALVE Checks Malaria in 3 days, Colds first day, Headaches or Neuralgia in 30

666 SALVE for HEAD COLDS Most Speedy Remedies Known.

MOUNTAIN COLLEGE BLUE

BLUE MOUNTAIN, MISSISSIPPI

STANDARD "A" GRADE COLLEGE Member of Southern Association of Colleges and

Association of American Colleges

An endowed college for women owned and controlled by the Baptists of Mississippi. Situated on the side of beautiful "Blue Mountain," one of the highest elevation in the state.

Two of our good brick dormitories are conducted on the cooperative plan, whereby each student is enabled to reduce the cost of room, board, literary tuition, laundry, and fees to \$252.50 for the entire session of thirty-six weeks. The cost of room and board also reduced in the Whitfield and New Hearn residence halls, where each student has a room with connecting or private bath.

Three of our splendid brick buildings were erected in 1928 at a cost of more than a quarter of a million dollars.

For more than half a century Blue Mountain College has been noted for its splendid Christian atmosphere.

Sixtieth annual session begins September 14. Write for catalogue and new booklet of campus views.

LAWRENCE T. LOWREY, PRESIDENT Blue Mountain, Mississippi

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

DIVISIONAL VICE-PRESIDENT MYRICK ORGANIZES B. Y. P. U. AT SAND HILL

Sand Hill church is a church in Attala County and one with vision enough to want to carry out the commission of the Lord when he said "Teaching them All things whatsoever I have commanded you." Mr. Granvill Myrick is Divisional Vice-President of Division Two District Four and is pushing the work of the division. It was Mr. Myrick's pleasure to visit the Sand Hill church in the interest of organizing a B. Y. P. U. and the church was ready and the result was the starting of a Junior and Senior B. Y. P. U. and a B. A. U. This means that now there is a place in the Training Department of the Sand Hill church for every member of the church. These unions have set as their goal the reaching of every possibility. Congratulations to this good church on this progressive step.

STUDY COURSE AT SMYRNA MARKS NEW INTEREST IN WORK

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The recent study course of the B. Y. P. U.'s of Smyrna church proved a most interesting affair. Two courses were taught: The Intermediate Manual was taught to thirteen interested members and the Senior Manual was taught to sixteen interested Seniors. Pastor W. A. Murray taught the Seniors and Miss Belle Rimes taught the Intermediates. The entire membership of these two unions feel the helpfulness of this week's work and have pledged themselves anew to the work. We are obligated to Miss Mildren Bearden, Corresponding Secretary of the Senior union for this interesting report of their work.

JUNIPER GROVE CHURCH FOS-TERS TRAINING SCHOOL IN SAVANNAH SCHOOL HOUSE

During the week beginning August 14th the B. Y. P. U. Training School of the Juniper Grove church was conducted. The work was carried on at the Savannah school house where three courses were offered covering an hour and a half each for five days. Miss Durscherl of the State B. Y. P. U. Department was in charge of all classes starting with the Juniors at eight thirty each morning. More than a hundred and thirty-five marked the average attendance in all three classes and awards were issued to seventy-six members who took and successfully passed the examination of Friday morning. In addition to the young people who were attending, all the leaders and sponsors from this church took advantage of the course and several from other nearby churches also came and took the work. Miss Durscherl reports a splendid week.

NESHOBA COUNTY ASSOCIA-TIONAL B. Y. P. U. HOLDS AN-NUAL SIMULTANEOUS TRAIN-ING SCHOOL

Last week the churches of Neshoba County held their second study course for the year. This has gotten to be a habit with the churches in Neshoba. They have realized that only one study course a year is not sufficient. Several of the churches cooperated in this course and had the pleasure of hearing Miss Durscherl in the inspirational hour one night during the week. In addition to speaking at the inspirational period each evening in different churches, Miss Durscherl taught a class each afternoon in the Coldwater church to a splendid group of interested boys and girls. We commend the plan of Neshoba to other associational B. Y. P. U.'s.

On July 31 the Leake County B. Y. P. U. convention met in Carthage. We had a good crowd of interested young people.

In the morning session Mr. E. E. Givan led the devotional period which was followed by a business period. The following officers for the new year, beginning August 1, 1932, were elected:

Counselor—Rev. B. F. Odum, Center, Miss.

President-Mr. Homer Ward, Edinburg, Miss.

Vice-President — Mr. William Hamil, Carthage, Miss.

Secretary and Treasurer — Miss Eunice Grimes, Carthage, Miss.

Reporter-Miss Bonnie Mills, Carthage, Miss.

Junior Leader—Miss Ruth Gross, Carthage Miss.

Intermediate Leader—Mrs. Kate Grimes, Walnut Grove, Miss.

Chorister — Mr. Hayes Blocker, Edinburg, Miss.

Pianist—Miss Bertha Nutt, Lena,

District Leaders—Mrs. T. M. Gross, Edinburg, Miss.; Miss Margaret Cadenhead, Carthage, Miss.; Miss Ruth Sessums, Lena, Miss.; Mrs. Cassie Hogue, Walnut Grove, Miss.

We had a good program with "Better Leadership of Tomorrow" as our subject.

Plans were made for a county B. Y. P. U. picnic which was held at Carthage Thursday, Aug. 18. Due to the rain some of the unions were not represented, but we had a good day. The morning was devoted to directed recreation led by Miss Zadeen Walton. The games were enjoyed by all and we were really prepared to enjoy our bountiful dinner when spread,

Beginning at one o'clock we had an interesting program which centered around the subject: "The B. Y. P. U. Member as the Light of the World and as a Soul Winner." Special music and readings were featured. The day was enjoyed by all present and we hope to have another such day of fellowship soon.

B. Y. P. U. IS ORGANIZED

A Stone County B. Y. P. U. was organized Sunday, July 30, at the Baptist Church with a good attendance. Officers elected were: H. V. Redfield, President; T. P. Wyatt, Vice-President; Mrs. J. D. Covington, Leader from Wiggins; Mrs. J. N. Dedeaux, Leader from Perkinston; Miss Velma Hatten, Leader from Big Level; Miss B. Blackwell, Intermediate and Junior Leader; Miss Cassie Breland, Secretary and Treasurer; W. R. Hatten, Choir Leader; Miss Bentty, Pianist. The convention will meet each fifth Sunday, the next meeting to be held at the Perkinston Baptist Church.

In Memoriam

-BR-

State of Mississippi, County of Pearl River.

I, H. K. McKee, Clerk of the City of Picayune, in the above County and State, hereby certify that the following is a copy of an order passed by the Mayor and Board of Aldermen of said City at their regular meeting at 7:30 o'clock P. M. Tuesday, August the second, 1932, and recorded at pages No. 156, and 157, of Minute Book No. Six of their official minutes, viz.

"Order To Adopt Resolution of Respect."

H. K. McKee, City Clerk, and Grayson B. Keaton, City Attorney submitted a Resolution of condolence and respect with the reference to the death of Honorable Luther L. Tyler, which was read and considered as follows, to-wit:

Resolution

WHEREAS it has pleased Almighty God in carrying forward his infinite plans to remove from the scene of his earthly labors, our very dear friend, belover fellow citizen, and most highly respected Police Justice, Honorable Luther L. Tyler, and:

WHEREAS the Mayor and Board of Aldermen, together with each and every officer of the City of Picayune feel very deeply their personal loss in his passing away, and believe they express the sentiments of every citizen of the City in this expression of their grief from the loss of his counsels and character, and;

WHEREAS the whole City desires to express its heartfelt sympathy toward the bereaved family,

THEREFORE BE IS RESOLV-ED, by the Mayor and Board of Alderman of the City of Picayune, Pearl River County, Mississippi, in open regular session convened, that they heartily approve the action of the Mayor in issuing his Proclamation, of respect on the death of Honorable Luther L. Tyler, that they officially reiterate the sentiments expressed therein, and convey to his bereaved family the sympathy of the entire community in this their hour of sorrow.

BE IT FURTHER RESOLVED that a copy of this resolution be spread on the minutes of this Board, a copy sent to Mrs. Florence Tyler, and a copy sent to the Picayune Item, and to The Baptist Record for publication.

The above and foregoing Resolution having been read and considered, motion was duly made and carried that same be and is hereby adopted.

Given under my hand and seal of office this the 3rd day of August, 1982.

H. K. McKee, City Clerk.

MISS MARY BUFKIN

Miss Mary Bufkin was born April 9, 1902 at Wesson, Miss. She was a devoted member of the Baptist Church. She made her home in Jackson during the last six years, where she was a good business woman and lived a beautiful and useful life, and where she had many devoted friends, who mourn her seemingly untimely death.

She fell on sleep Aug. 12, 1932, and her funeral service was conducted by the family pastor, E. V. Shivers and others amid a sorrowing throng at Sylvarena Church near Wesson.

She shall one day hear the Master's plaudits: "Well done thou good and faithful servant, enter thou into the joy of the Lord."

W. A. Hewitt.

MISSISSIPPI WOMAN'S COLLEGE Next session opens September 13, 1932

- 1. A STANDARD COLLEGE FOR YOUNG WOMEN owned and controlled by Mississippi Baptists, offers courses of study leading to the sophomore license; to the degrees of bachelor of music and bachelor of arts; to professional license.
- 2. THOROUGHLY TRAINED FACULTY, every member of which stresses Christian service as the highest ideal for a Woman's College graduate.
- 3. REDUCED EXPENSES FOR NEXT SESSION. Literary tuition, room, board, laundry, and fees \$325.00.
- 4. CONVENIENT PLAN OF PAYMENT. Deposit for room reservation \$5.00 Cash upon entering 50.00 Nine monthly installments of \$30.00 270.00

Mail reservation deposit or request for information to . . .

W. E. HOLCOMB, President Hattiesburg, Mississippi

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	tinued from Page 5)	
Turnpike Wallfield Zion Cherry Creek Ecru Friendship	T. H. Winters, Algoma G. W. Wages, Blue Mountain J. A. Landers, Blue Mountain H. G. West, Ecru H. G. West, Ecru H. G. West, Ecru C. R. Nelson, Toccopola	
Caver Magnolia Gaston	Prentiss County	1 1 1
Mt. Olive Mt. Zion Oak Hill Osborne Creek Pleasant Grove E. Prentiss	Company of the Compan	1
Wheeler Baldwyn Thrasher	Rankin County	F
Briar Hill	C. J. Olander, Brandon W. A. Hewitt, Jackson	1
Concord	Rankin County C. J. Olander, Brandon W. A. Hewitt, Jackson B. H. Bintern, Puckett D. W. Moulder, Forest B. A. McCullough, Florence W. P. Davis, Clinton D. J. Miley, Polkville J. W. Lane, Clinton H. W. Bradshaw, Pelahatchie W. L. Meadows, Morton H. H. Bethune, Newton C. J. Olander, Brandon A. W. Talbert, Jackson A. A. Kitchens, Beach D. J. Miley, Polkville J. H. Lane, Clinton A. W. Talbert, Jackson R. E. Larson, Clinton D. J. Miley, Polkville E. H. Dearman, Clinton Wayne Alliston, Jackson	S
Mt. Pisgah New Prospect Oakdale Pearl City	H. W. Bradshaw, Pelahatchie W. L. Meadows, Morton H. H. Bethune, Newton	I
Pearson Rehoboth	A. W. Talbert, Jackson A. A. Kitchens, Beach	N
Rock Hill	J. H. Lane, Clinton A. W. Talbert, Jackson	S
Cato	D. J. Miley, Polkville E. H. Dearman, Clinton Wayne Alliston, Jackson	V
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Berea	L. S. Cole, Marks Harvey Gray, Lake Comerant F. Q. Crockett, Tunica S. W. Rogers, Rosedale	T
Friars Point Jonestown Lambert	S. W. Rogers, Rosedale Chas. Howse, Lambert J. A. Ousley, Tutwiler	P A P L
Sunflower Wildwood	J. A. Ousley, Tutwiler R. E. McCulley, Lula S. P. Goree, Clarksdale R 2	SOF
Lula Marks 1st Riverside	L. S. Cole, Marks W. L. Howse, Marks Chas, Hinds, Tunica	C
Walnut	Scott County	B
Bethlehem Branch Hopewell	M. C. Hughes, Ludlow L. V. Young, Beach J. W. Kitchens, Beach C. S. Moulder, Hattiesburg	BEF
Will-b	C. S. Moulder, Hattiesburg	H M
Jerusalem Lake Liberty	M.C. Kitchens, Forest, La. A. Kitchens, Beach	NO
Mt. OlivetOak Grove	J. L. Hughes, Lake C. J. Purvis, Newton M. C. Kitchens, Forest, La. A. A. Kitchens, Beach J. W. Kitchens, Newton D. W. Moulder, Forest W. R. Allman, Newton	R T U
Pleasant Ridge Pulaski Ridge Sardis	J. L. Comans, Sebastopol W. L. Meadows, Morton J. A. Street, Meridian A. H. Childress, Sebastopol J. L. Comans, Sebastopol J. L. Comans, Sebastopol	B B E
Steele		F P P
A-+i	W. L. Meadoms, Morton Simpson County W. S. Landrum, Clinton	P. U
Beulah Hope D'Lo	W. S. Landrum, Clinton D. W. Moulder, Forest O. P. Moore, Magee C. C. Jones, Mendenhall T. W. Bishop, Magee	AB
Everett	T. W. Bishop, Magee W. W. Allred, Pinola	BBB
Mt. Zion New Bethlehem	L. W. Ferrell, Magee C. W. Black, Shivers O. P. Moore, Magee	F
Oak Grove Palestine	D. W. Moulder, Forest L. S. Gardner, Weathersby D. W. McLeod, Florence	H In L
Pine Grove Pinola Poplar Springs	D. W. Moulder, Forest W. W. Allred, Pinola B. A. McCullough, Florence	M M M
Shivers	B. A. Ashworth, Seminary C. W. Black, Shivers B. E. Phillips, Newhebron	NNO
Pleasant Valley	Ellis Gardner, Weathersby A. J. Hughes, Mendenhall O. P. Moore, Magee	PPP
Corinth	W. W. Allred, Pinola L. W. Ferrell, Magee C. W. Black, Shivers O. P. Moore, Magee D. W. Moulder, Forest L. S. Gardner, Weathersby D. W. McLeod, Florence D. W. Moulder, Forest W. W. Allred, Pinola B, A. McCullough, Florence B. A. Ashworth, Seminary C. W. Black, Shivers B. E. Phillips, Newhebron Ellis Gardner, Weathersby A. J. Hughes, Mendenhall O. P. Moore, Magee B. E. Phillips, New Hebron L. S. Gardner, Weathersby B. A. McCullough, Florence	Z
Pleasant Hill	B. A. McCullough, Florence L. W. Ferrell, Magee B. E. Phillips, New Hebron Smith County	CCEK
Beulah Burns Beaverdam	D. W. Moulder, Forest	L M
Clear Springs Clear Creek Concord	L. D. Bassett, Louin J. G. Cook, Louin B. L. Herrington, Seminary A. S. Johnston, Mt. Olive	M N Si Si
Good Hope Harmony Leaf River Liberty	J. D. Bassett, Louin J. G. Cook, Louin B. L. Herrington, Seminary A. S. Johnston, Mt. Olive D. W. Moulder, Forest W. W. Allred, Pinola N. L. Carlisle, Sylvarena	CI
Mt. Carmel	N. I. Carlisle, Sylvarena J. W. Rooker, Sylvarena C. S. Thornton, Mize W. W. Allred, Pinola C. S. Thornton, Mize O. U. Sullivan, Neely T. J. Waldrup, Louin D. W. Moulder, Forest Lee Harsley, Traxler	BWE
Mize Mineral Springs New Sardis	W. W. Allred, Pinola C. S. Thornton, Mize O. U. Sullivan, Neely	H M P
New Home	T. J. Waldrup, Louin D. W. Moulder, Forest Lee Harsley Traylor	St
Rocky Hill . Raleigh	L. G. Bassett, Louin C. S. Thornton, Mize D. W. Moulder, Forest T. C. Bankston, Mize	E
Sylvan Grove	R H Thompson Rurns	H
Ted Union	W. O. Carter, Bay Springs	M
White Oak	D. W. Moulder, Forest	н

THEB	APTIST RECORD	
	Sunflower County	
Blaine		
Carroll	J. S. Deale, Moorhead J. E. Kinsey, Merigold Madizon Flowers, Sumner	
	Madison Flowers, Sumner	
Lombardy	J. S. Deale, Moorhead	
Moorhead	A. A. Walker, Moorhead	
Porter Bayou	Madizon Flowers, Sumner W. L. Jones, Indianola J. S. Deale, Moorhead A. A. Walker, Moorhead J. E. Kinsey, Merigold W. L. Jones, Indianola W. M. Powell, Tutwiler J. S. Deale, Moorhead	
Rome	W. M. Powell, Tutwiler	
Wade		
	Tallahatchie County	
Ashland	J. R. G. Hewlett, Charleston	
Central	A. G. Newlett, Charleston	
Corinth	J. R. G. Hewlett Charleston	
Friendship No. 1	J. R. G. Hewlett, Charleston	
New Goshen	C. Z. Holland, Mantee	
Philipp Mt. Piscah	L. D. Sellers, Carrollton J. R. G. Hewlett, Charleston J. R. G. Hewlett, Charleston J. S. Deale, Moorhead C. Z. Holland, Mantee W. E. Lee, Como	
Vance	Madison Flowers, Sumner	
Paul Scotland	Madison Flowers, Sumner	
Scotland Tutwiler	W. M. Powell, Tutwiler	
	Tate County	
Bethel	S. T. Berry, Brownsville	
Coldwater Evansville	W. W. Grafton, Coldwater	
Hickory Grove	J. A. Huffstatler, Independence	
Mt. Manna	S. T. Berry, Brownsville W. W. Grafton, Coldwater J. E. Eoff, Tyro J. A. Huffstatler, Independence W. M. McGehee, Tyro J. A. Huffstatler, Independence D. A. Weaver, Membhis, Tenn.	
New Hope	D. A. Weaver, Memphis, Tenn.	
Strayhorn	B. W. Hudson, Senatobia	
Wyatt	D. A. Weaver, Memphis, Tenn. B. W. Hudson, Senatobia B. W. Hudson, Senatobia W. M. McGehee, Tyro J. A. Huffstatler, Independence	
	J. A. Huffstatler, Independence Tippah County J. E. Jennings, Ripley J. H. Adams, Rienzi H. T. Burkett, Moscow, Tenn. J. B. Parker, Ripley William Mass, Ripley J. H. Adams, Rienzi John Adams, Dumas I. P. Randolph, New Albany R. L. Ray, Chalybeate	
Palmer	J. E. Jennings, Ripley	
Pleasant Hill	J. H. Adams, Rienzi	
Mt. Moriah	J. B. Parker, Ripley	
Peoples	William Mass, Ripley	
Pine Grove	John Adams, Dumas	
Providence	R. L. Ray, Chalybeate	
Lebanon	J. H. Adams, Rienzi	
Oakland	I. P. Randolph, New Albany R. L. Ray, Chalybeate J. H. Adams, Rienzi J. B. Parker, Ripley G. W. Wages, Blue Mountain C. M. Wilbanks, Middleton, Tenn. I. P. Randolph, New Albany J. H. Crawford, Booneville J. L. Courson, Ripley	
Mt. Olive	C. M. Wilbanks, Middleton, Tenn.	
Concord	J. H. Crawford, Booneville	
Belmont	Chas Nelson Relmont	
Burnsville	W. C. Hamilton, Iuka J. O. Guntharp, Rienzi W. C. Hamilton, Iuka	
Eastport	W. C. Hamilton, Iuka	
Mt. Meriah	M. C. Rowland, Burnsville	
Highland	Chas. Nelson, Belmont	
New Prospect	C. C. Perry, Glenn	
New Liberty Old Providence	E. Bowlin, Guys, Tenn.	
Red Bud	W. C. Hamilton, Iuka	
Union	M. C. Hamilton, Iuka M. C. Rowland, Burnsville Chas. Nelson, Belmont W. C. Bryant, Pontotoc C. C. Perry, Glenn E. Bowlin, Guys, Tenn. Amos Davis, Cherokee, Ala. W. C. Hamilton, Iuka Chas. Nelson, Belmont G. O. Parker, Fulton Union Association	
	CHIOH PRODUCTATION	
Beech Grove Bethesda	L. T. Greer, McBride C. E. Mathews, Hamburg	
Elmo	H. L. Byrd, Clinton L. E. McGowen, Fayette L. T. Greer, McBride	
Pattison	L. T. Greer, McBride	
Port Gibson	W H Thompson Port Gibson	
Unity Old Salam	I M Corre McDelle	
Old Balem	Union County W. B. Gresham, Myrtle	
Amaziah	W. B. Gresham, Myrtle	
Beulah	G. W. Wages, Blue Mountain	
Beech Springs	J. J. Pannell, Blue Springs	
Enterprise	F. Z. Huffstatler, Myrtle	
Glenfield	L. B. Wages, Blue Springs	
Harmony	G. W. Wages, Blue Mountain	ĺ
Liberty	J. J. Pannell, Blue Springs	
Mt. Gilead	J. S. Grubbs, Etta	á
Mt. Pleasant	F. Z. Huffstatler, Myrtle	
New Prospect	W. T. Darling, Blue Springs	
Old Oak Grove	T. C. Hodges, Pontotoc	ĺ
Pleasant Dale	T. C. Hodges, Pontotoc	
Pleasant Ridge Zion Hill	Union County W. B. Gresham, Myrtle J. S. Grubbs, Etta G. W. Wages, Blue Mountain J. J. Pannell, Blue Springs O. H. Richardson, Shannon F. Z. Huffstatler, Myrtle L. B. Wages, Blue Mountain G. W. Wages, Blue Mountain J. A. Landers, Blue Mountain J. A. Landers, Blue Mountain J. J. Pannell, Blue Springs J. S. Grubbs, Etta J. S. Grubbs, Etta F. Z. Huffstatler, Myrtle H. G. West, Ecru W. T. Darling, Blue Springs T. C. Hodges, Pontotoc J. A. Landers, Blue Mountain T. C. Hodges, Pontotoc I. P. Randolph, New Albany W. C. Sledge, Springville	
	Walthall County	
Centerville	Walthall County W. A. Roper, Meridian J. L. Price, Tylertown	
Enon Enon	J. L. Price, Tylertown	
Knoxo	J. R. Carter, Magnolia W. F. Hutson, Lexie V. C. Walker, Tylertown V. C. Walker, Tylertown J. L. Price, Tylertown L. E. Horton, Foxworth W. F. Hutson, Lexie	
Magee's Creek	V. C. Walker, Tylertown	
New Zion	J. L. Price, Tylertown	-
Salem	L. E. Horton, Foxworth	1
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Chason	F. H. Culp, State Line W. S. Thames, Quitman B. C. Mason, Isney, Ala. R. G. Joiner, Waynesboro R. G. Joiner, Waynesboro J. W. Singley, Milry, Ala, O. D. Mason, Milry, Ala.	1
Bucatunna	B. C. Mason, Isney, Ala	
Waynesboro	R. G. Joiner, Waynesboro	-
Hiwanee-	J. W. Singley, Milry, Ala,	
Mt. Zion Pleasant Grove	O. D. Mason, Milry, Ala.	1
State Line	O. D. Mason, Milry, Ala. H. M. Mason, State Line D. L. Harrison, Waynesboro D. L. Harrison, Wanesboro R 1	
Zions Rest	D. L. Harrison, Waynesboro R 1	
Clara Eucutta		
Hopewell	P. G. Harper, Laurel J. L. Vinson, Oxford N. F. Metts, Oxford	
Mt. Gilead	Webster County	
Hohenlinden		
Mantee Mt, Pleasant		1
Union	Winston Country	
Hopewell	Winston County	t
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Liberty	B. L. McKee, Noxapater
Plattahung	J. D. Fulton, Louisville J. N. McKee, Noxapater J. N. McKee, Noxapater B. L. McKee, Noxapater W. C. Kitchens, Louisville W. C. Kitchens, Louisville
Bethel	I D Polton I
Calvary	J N McMillin Louisville
Mt. Carmel	B. L. McKee Novanata
Union Ridge	B. L. McKee, Novapater
Evergreen	W. C. Kitchens, Louisville
Gum Branch	W. C. Kitchens, Louisville
High Point	
Poplar Flat	J. W. Kitchens, Newton
Loakfoma	W. C. Kitchens, Louisville
Yellow Creek	W. C. Kitchens, Louisville
Enon Pides	
Holly Grove	J. D. Fulton, Louisville
Harmony	J. W. Kitchens, Newton
Mt. Pleasant	J. H. Herrington Louisville
Sardis	J. D. Fulton, Louisville J. W. Kitchens, Newton J. D. Fulton, Louisville J. H. Herrington, Louisville J. D. Fulton, Louisville
Yalobush	na County
Bethel	N. F. Metts Oxford
Big Springs	J. M. Metts, Water Valley
Camp Ground	J. M. Metts, Water Valley
Waysida Rest	S. H. Shepherd, Sardis
Clear Springs	J. R. G. Hewlett, Charleston
Dividing Ridge	L. J. Crumby Hobertie
Elam	J. D. Fulton, Louisville J. D. Fulton, Louisville a County N. F. Metts, Oxford J. M. Metts, Water Valley J. M. Metts, Water Valley S. H. Shepherd, Sardis J. R. G. Hewlett, Charleston J. M. Hendricks, Coffeeville L. J. Crumby, Hohenlinden J. H. Page, Oakland J. H. Page, Oakland J. M. Metts, Water Valley J. M. Hendricks, Coffeeville J. W. Fields, Scobey J. R. G. Hewlett, Charleston
New Hope	J. H. Page, Oakland
O'Tuckalofa	J. M. Metts, Water Valley
Pine Grove	J. M. Hendricks, Coffeeville
Scober	J. W. Fields, Scobey
Sylvarena	Joe Sturdivant, Abbeville
Illiatoba	Ico Stundingent Alberti
Yazoo	County
Dantania	
	J. L. Boyd, Vicksburg
Bethlehem	J. L. Boyd, Vicksburg R. E. Larson, Clinton D. I. Young, Eden D. I. Young, Eden
Anding	D. I. Young, Eden
Eden	D. I. Young, Eden
Center Ridge	S. Dass
Holly Bluff	W. H. James, Phoenix
Liverpool	J H Love Clinton
Oak Grove	J. H. Love, Clinton O. H. Buckley, Shivers
Ogden	
Providence	A. J. Mixon, Cruger D. I. Young, Eden
Short Creek	D. I. Young, Eden
Zion Ag	sociation
Philadelphia	Sociation
Shady Grove	J. B. Middleton, Eupora
Sabougla	L. W. Estes, Eupora J. B. Middleton, Eupora
Double Springs	Joel Dorroh, Bellefontaine
Hebron	Joel Dorroh, Bellefontaine
Tomnolen	J. B. Middleton, Eupora Joel Dorroh, Bellefontaine Joel Dorroh, Bellefontaine E. T. Putnam, Derma E. T. Putnam, Derma C. S. Mullens, Mathiston
Lollers Grove	E. T. Putnam, Derma
Pilgrims Rest	J B Middleton Funore
Pleasant Hill	J. W. Hicks. Bellefontaine
Spring Creek	L. W. Estes, Eupora
New Hope	J. B. Middleton, Eupora
County Line	E. F. Jones, Newton
Eupora	Louie Crumby, Hohenlinden
Spring Hill	S E Carter Slate Springs
Monte Vista	J. F. Mitchell, Mahen
Bluff Springs.	L. W. Estes, Eupora
Mt. Zion	L. W. Estes, Eupora
Fellowship	J. B. Middleton, Eupora
Mt. Vernon	E Z Crick Poform
- TOTALON	C. S. Mullens, Mathiston J. B. Middleton, Eupora J. W. Hicks, Bellefontaine L. W. Estes, Eupora J. B. Middleton, Eupora E. F. Jones, Newton Louie Crumby, Hohenlinden J. B. Middleton, Eupora S. E. Carter, Slate Springs J. F. Mitchell, Maben L. W. Estes, Eupora L. W. Estes, Eupora J. B. Middleton, Eupora J. B. Middleton, Eupora J. B. Middleton, Eupora J. W. Hicks, Bellefontaine E. Z. Crick, Reform
——В	R
As the humblest, unw	orthiest of His followers,
I want to testify that F	Iis yoke is easy and His
burden is light. From th	ne day that I said "Yes"

burden is light. From the day that I said "Yes' to the unmistable voice that came while under the shadows of the Arbuckle Hills down to this present moment, I can testify with awe-stricken wonder and gratitude that I have never had a real need that has not been promptly and almost miraculously supplied. Too sacred to put upon this page have been experiences with my Father showing His ever-present care. Only this week while praying for guidance in a certain matter, the telephone rang while on my knees, and the answer had come. Our Father knows that I do not say this in order to boast or claim any special favor not extended to all, but rather to give testimony to our young people to the glorious fact that He keeps His promise to be with us unto the end of the world .- Rosalie Mills Appleby.

A lady stepped from the Santa Fe train at a side station a special stop order. To the only

"When is the train for Houston due here, please?"

"The train went an hour ago, ma'am; the next one is tomorrow at eight o'clock."

The lady in perplexity then asked, "Where is the nearest hotel?"

"There is no hotel at all," replied the man.

shall I spend the night?"

station agent," was the reply.

"Sir!" flashed the lady, "I'd have you know I'm a lady."

"Well," said the man as he strode off, "so is the station agent."-Ex,

NOTICE OF SALE OF STOCK

WIEBERS, H. K. McKee of Picisyun, Wiebers, A. D. Wiebers, and C. Massissippi, on the 28th day of April, 1936, assissippi, on the 13th day of the Court States in surance Compastock of the Guff States in surance Compastock of the Guff States in surance Compastock of the Guff States in the 13th day of February, 1931, subscribed for ten shares of stock of said Company; and G. J. Mancell of Indianola, MSI, subscribed for ten shares of stock of said Company; and S. Mitchell, of Tupelo, Mississippi, on the 27th day of March, 1931, subscribed for ten shares of stock of said Company; and Booker D. Milks of April, 1931, subscribed for five shares of stock of said Company; and C. N. Formsby, of Pica-yune, Mississippi, on the 29th day of March, 1931, subscribed for five shares of stock of said Company; and C. A. Barnett, of March, 1931, subscribed for five shares of stock of said Company; and C. A. Barnett, of March, 1931, subscribed for five shares of stock of said Company; and W. J. Bourn, of Monticello, Mississippi, on the 25th day of March, 1931, subscribed for twenty-one shares of stock of said Company; and J. C. Wood, of Hanchurat, Mississippi, on the 4th day of February, 1931, subscribed for five shares of stock of said Company; and J. C. Wood, of Hanchurat, Mississippi, on the 5th day of Stock of said Company; and J. C. Wood, of Hanchurat, Mississippi, on the 5th day of stock of said Company; and J. C. Wood, of Hanchurat, Mississippi, on the 7th day of Stock of said Company; and J. P. G. Risher, of Laurel, Mississippi, on the 27th day of Stock of said Company; and J. B. Sedberry, of Vardaman, Mississippi, on the 17th day of Company; and J. P. G. Risher, of Laurel, Mississippi, on the 25th day of June, 1931, subscribed for four shares of stock of said Company; and Gow Wise, of Cleveland, Mississippi, on the 17th day of Company; and J. J. Huddleston, of Yazoo City, Mississippi, on the 25th day of March, 1931, subscribed for four shares of stock of said Company; and Gow March, 1931, subscribed for four shares of stock

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, 1932

ouisville Newton

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Valley Valley Sardis arleston enlinden Oakland Oakland Valley Scobey

bbeville Valley

Clinton g, Eden g, Eden Phoenix

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subscribed for three Shares of stock of said Company; and T. E. Shappley, of Tipleraville, Mississippi, on the 5th day of June, 1931, subscribed for one share of stock of said Company; and C. G. Smith, of February, 1930, subscribed for the stock of said Company; and J. W. Stringer, of Stringer, Mississippi, on the 20th day of February, 1930, subscribed for four shares of stock of said Company; and Theo. M. Schwondt, of Memphis, Tennessee, on the 27th day of February, 1930, subscribed for four shares of stock of said Company; and W. B. Smith, of Canton, Mississippi, on the 27th day of February, 1930, subscribed for four shares of stock of said Company; and W. B. Smith, of Canton, Mississippi, on the 9th day of March, 1931, subscribed for eight shares of stock of said Company; and Herbert Arky, of Meridian, Mississippi, on the 10th day of April, 1931, subscribed for seven shares of stock of said Company; and Mrs. Hugh Craft, of Yazoo City, Mississippi, on the 27th day of June, 1931, subscribed for four shares of stock of said Company; and Mrs. Hugh Craft, of Yazoo City, Mississippi, on the 27th day of June, 1931, subscribed for four shares of stock of said Company; and H. L. Cooper, of Greenwood, Mississippi, on the 27th day of February, 1931, subscribed for four shares of stock of said Company; and H. L. Cooper, of Greenwood, Mississippi, on the 27th day of February, 1931, subscribed for four shares of stock of said Company; and H. L. Cooper, of Greenwood, Mississippi, on the 28th day of March, 1931, subscribed for four shares of stock of said Company; and W. F. Young, of Laurel, Mississippi, on the 25th day of February, 1930, subscribed for four shares of stock of said Company; and W. F. Young, of Laurel, Mississippi, on the 25th day of February, 1930, subscribed for four shares of stock of said Company; and M. S. Hurlin, of Magee, Mississippi, on the 18th day of March, 1930, subscribed for four shares of stock of said Company; and M. B. Herrington, of Said Company; and H. W. Thompson, Jr., of Gulfport, Mississippi, on the 25th day of February, 1930, Mrs. Sarah Migues, of Biloxi, Mississippi, on the 22nd day of February, 1930, subscribed for one share of stock of said Company; and C. L. Davis, of Yazoo City, Mississippi, on the 12th day of February, 1930, subscribed for five shares of stock of said Company; and Tild Delane, or Biloxi, Mississippi, on the 22nd day of February, 1930, subscribed for one share of stock of said Company; and Clarence De-Silvey, of Biloxi, Mississippi, on the 22nd day of February, 1930, subscribed for four shares of stock of said Company; and Willie H. Day, of Belzoni, Mississippi, on the 18th day of February, 1930, subscribed for five shares of stock of said Company; and Tony Feldman, of Biloxi, Mississippi, on the 22nd day of February, 1930, subscribed for two shares of stock of said Company; and Tony Feldman, of Biloxi, Mississippi, on the 22nd day of February, 1930, subscribed for two shares of stock of said Company; and G. A. Aucoin, of Kansas City, Missouri, on the 14th day of February, 1930,

subscribed for twenty shares of stock of said Company; and E. S. Casey, of Zama, Mississippi, on the 25th day of March, 1930, subscribed for three shares of stock of said Company; and Robert H. Carson, of Belzoni, Mississippi, on the 19th day of February, 1930, subscribed for five shares of stock of said Company; and Ferdinand Goodman, Jr., of Greenwood, Mississippi, on the 20th day of February, 1930, subscribed for ten shares of stock of said Company; and Ferdinand Goodman, Jr., of Greenwood, Mississippi, on the 11th day of March, 1930, subscribed for forty shares of stock of said Company; and C. E. Gibson, of Monticello, Mississippi, on the 10th day of February, 1930, subscribed for forty shares of stock of said Company; and Mrs. Edith Goodwill, of Benzoni, Mississippi, on the 13th day of February, 1930, subscribed for forty shares of stock of said Company; and Mrs. Edith Goodwill, of Benzoni, Mississippi, on the 12th day of February, 1930, subscribed for five shares of stock of said Company; and H. H. Felder, of Liberty, Mississippi, on the 12th day of August, 1931, subscribed for five shares of stock of said Company; and H. G. Fenton, of Moorhead, Mississippi, on the 12th day of August, 1931, subscribed for five shares of stock of said Company; and Mrs. B. N. Turner, of Weathersby, Mississippi, on the 18th day of August, 1931, subscribed for fifty shares of stock of said Company; and T. H. A. Thornhill, of Greenwood, Mississippi, on the 2nd day of September, 1931, subscribed for fifty shares of stock of said Company; and J. E. Castle, of Boyle, Mississippi, on the 9th day of September, 1931, subscribed for fifty shares of stock of said Company; and J. E. Castle, of Boyle, Mississippi, on the 9th day of September, 1931, subscribed for five shares of stock of said Company; and J. E. Castle, of Boyle, Mississippi, on the 9th day of September, 1931, subscribed for five shares of stock of said Company; and J. E. Castle, of Boyle, Mississippi, on the 9th day of September, 1931, subscribed for five shares of stock of said Company; and E. R. Rernender, of Money, Mississippi, on the 9th day of S

for ten shares of stock of said Company; and
WHEREAS, said subscriptions to said capital stock provided that the entire purchase price of said stock would be entirely paid within nine months from the date of said subscriptions; and
WHEREAS, all of the unpaid amounts due on account of the aforesaid subscriptions have become due, past due and unpaid and all of same are now due and unpaid and in default, and the said subscribers having been called upon to pay same; and
WHEREAS, the Board of Directors of the Gulf States Insurance Company of Jackson, Mississippi, at its Annual Meeting held in the office of the Company at Jackson in the office

son, Mississippi, on February 4, 1932, acting by virture of and in accordance with Section 4152, of Hemingway's Code of the laws of the State of Mississippi of 1930, enacted a Resolution authorizing and directing the undersigned Niles Moseley, on account of the default in the installment payments of the above subscription to the capital stock of said Company to offer for sale and sell to the highest and best bidder for cash all of the stock, rights, titles, interest or equity in the aforesaid subscriptions:

interest or equity in the stores, fights, titles, scriptions;

NOW THEREFORE, In accordance with the aforesaid Resolution and other provisions of Section 4152, of Hemingway's Code of 1930 of the laws of the State of Mississippi, I, Niles Moseley, will, within legal hours, on the 16th day of September, 1932, at the main front door of the Hinds County Courf House in the City of Jackson, Mississippi, offer for sale and will sell to the highest and best bidder for cash all of the aforesaid rights, titles, interest, equity and stock of the aforesaid subscribers arising out of their aforesaid subscribers arising out of their aforesaid subscribers arising out of their aforesaid subscribtions to the capital stock of the said Gulf States Insurance Company.

Witness my signature this, the 17th day of August, 1932.

NILES MOSELEY.

NILES MOSELEY.

PETAL-HARVEY

Last Sunday, we here at Petal closed a great revival. Dr. Thomas F. Harvey, pastor of the First Baptist Church at Hattiesburg, did the

In the mornings he brought teaching messages on the Holy Spirit. These were very much appreciated. In the evenings he spoke sometimes to the Christians and sometimes to the lost. His messages had great power behind them.

We had excellent audiences in the mornings and there was a crowd every night for the evening service. The prayer meetings held each evening just before song service were attended by large numbers of the old and young alike.

The power of the Holy Spirit was present and many were added to His kingdom. There were thirtyeight who came in all. We baptized twenty-one of these on Sunday afternoon. There are four yet to be baptized.

The whole church is happy over the great revival.

Your brother in Christ, A. C. Parker.

----BR----

Doctor Arch C. Cree, Pastor of the First Baptist Church, Salisbury, N. C., has had a delightful vacation trip arranged for him. He is visiting friends in Washington, Pennsylvania and New York and will return from New York via the Clyde S. S. Line to Jacksonville, Florida, for a few days of ideal rest and recreation at sea. Doctor Arthur O. Moore of Port Arthur, Texas, a former pastor here will supply the pulpit.

I was Tired and Cross

"I was so tired and cross with the children, I didn't want anyone to come around me. Every month I suffered terribly so that I couldn't do my work. After taking two bottles of your feel as I had been born again. I am strong and jolly and like to have company."

> MRS. B. R. NYE 1319 S. Kentucky, Sedalia, Mo.

Try this medicine yourself. Find out why half a million women say, "It helps me. Liquid or tablet form. At all drug stores.



Lydia E. Pinkham's Vegetable Compound



In two preceding issues of this column we described the work of Mississippi College in producing ministers, business men, doctors, lawyers, and commercial scientists. Of the college's work in producing public school teachers we have hesitated to speak, lest there should be no end to the subject.

The number of Mississippi College alumni now at work in the public schools is 478; the vast majority of them are in Mississippi.

Of the forty-six superintendents of agricultural high schools last year eighteen were Mississippi College men.

Of the eighty-two county superintendents of education, twenty-one are Mississippi College men.

Let us consider for a moment the significance of these facts:

To the Baptist denomination, it is tremendously important to have these 478 alumni placed where they can guide the adolescent youth of the state. The influence they wield is enormous, and it is far better for our denomination that this influence be wielded by its own people rather than by others.

To the prospective teacher, it is important to know that, when he graduates from Mississippi College, he enters a group of teaching alumni as loyal, as influential, and perhaps as large, as that of any college in the state.

Nor does this brief account of the alumni tell the whole story. For

MISSISSIPPI COLLEGE ORIEN-

TATION PROGRAM FOR

1932-1933 FRESHMEN

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The Mississippi College adminis-

trative officials have advised the

prospective Freshmen of the Orien-

tation or Adjustment program for

new students which begins on Fri-

day evening, September 9th. For

several years the college has found

such an adjustment program of

great worth to the new men as well

as to the college, and the college

officials are urging all first year

men to make plans to arrive on the

campus by Friday evening. There

will not be a dull moment from the

time of their arrival, as the pro-

gram below shows. An attempt will be made to acquaint the new stu-

dents quite thoroughly with the

traditions, spirit, and regulations of

the college. They will be carefully

and personally advised by the fac-

ulty members in the choice of their

courses. They will meet in advance

some of the finest students of the

college. It will be a great loss to a

new student to miss these few days

of preparation for this most novel

period-college life. It is sincerely

hoped that every Freshman will ap-

pear on the campus Friday after-

noon. An outline of the program

hundreds of undergraduates, who are now actively at work teaching, are gradually working toward their degrees at Mississippi College, sometimes coming only for a single summer term, and sometimes taking a whole year off from their teaching to advance their education.

And, in regard to the college's equipment for preparing teachers, did you know:

That the Department of Education is equipped to give all the work required by the state High School Reorganization program, and more besides?

That the college offers work in observation and practice teaching?

That, within certain limits, it offers home study by correspondence, so that the teacher may make progress toward a degree even while at work?

That the college maintains a placement service to assist its graduates in finding employment?

That, in spite of the unfavorable conditions this past spring, most of the graduates who were seriously interested in teaching have found employment?

In conclusion, may be suggest that the future problem of colleges in Mississippi may be, not to train a larger number of teachers, but to train fewer teachers better, and to prepare the way for a professional standard in teaching comparable to that maintained in law and medicine.

follows:

Friday: A committee of students will meet the trains in Jackson and Clinton to offer information about transfer to the college. Upon arrival at the college room assignments and other arrangements will be made.

Friday Evening: Instruction session, consisting of introductions, announcements, information, a pep session, and the like.

Saturday Morning: Instruction session. This session will be followed by the introduction of the first phase of registration under the direction of Dean Sumrall and his aides.

Saturday Afternoon: Recreation and competitive sports.

Saturday Evening: Instruction session followed by a social hour.

Sunday Morning: Special Sunday school classes and preaching service. Sunday Afternoon: A period of rest will be followed by a Vesper of

quiet and informal talks.

Sunday Evening: Special demonstration B. Y. P. U. and preaching service.

Monday Morning: Instruction session. This session will be followed by the second phase of registration under the direction of the registration committee.

Monday Afternoon: Instruction

session followed by the completion of registration, more recreation, and a lecture tour of the campus.

Monday Evening: Faculty reception in which all members of the faculty will participate, thus giving the new students opportunity to meet all their professors.

Tuesday: Final instructions will be given by the various committees, and then a minature daily schedule will be run. The first lesson assignments will probably be given to freshmen on Tuesday so that they may begin work immediately.

—Dot M. Nelton, Reporter.

REV. ELISHA WOOD SUMRALL

On June 23rd, 1932, Rev. Elisha Wood Sumrall, ex-confederate soldier, faithful minister and friend, answered the final "Taps" here on earth.

Bro. Sumrall was just three days over eighty-four years of age when the summons came, and like the true soldier, he was ready.

Truly the world has been blessed because of this good man's life.

He was married in 1869 to Miss Pennye Hammond, and to this union were born eight children: Mrs. J. W. Fikes, Mrs. G. D. Fikes, Mrs. C. G. Hellen, Mrs. Frank Walter, all of Lake, Miss.; and J. J. Sumrall of Attoyac, Texas; E. E. and Frank, who reside in the Bartlett community, and W. T. of Roberds. All of these survive him except Mrs. G. D. Fikes.

A large number of grand children and great grand children also remain to bless his memory.

Bro. Sumrall was a true soldier of the Cross. He loved his God, his church, his family, and his fellowman. He rendered faithful service for many years to churches of his section, many times riding on horseback for miles without hope of cash remuneration.

The esteem and love in which Bro. Sumrall was held was attested to by the large number of friends, and relatives who followed his remains to its final resting place, at Randal Hill, in the southern part of Newton County.

The writer was assisted in the funeral services by the following preacher brethern, who had been closely associated with the deceased and who spoke in the highest terms of his character and of his work: Reverends L. G. Basset and L. D. Bassett of Louin, and Bro. Coker of Randal Hill.

May God's blessings rest upon the loved ones.

H. H. Bethune.

BR—

MARKS—WALNUT

It was the writer's pleasure to have Dr. H. W. Ellis of Columbia as a co-worker for three weeks in meetings with both Marks First Baptist and Walnut Churches.

Dr. Ellis came to us at Marks on Monday, July 25th, and preached for us ten days. Bro. M. E. Perry of Hattiesburg led the singing in a great way. His work with the Junior Choir is especially commendable with his chalk talk on the plan of Salvation.

Dr. Ellis is one of the noblest of the Lord's ministers. Fearless and

courageous in condemning sin in all its forms, yet tender and compassionate in holding up Christ as the only remedy for sin, his messages were ever an inspiration, and much lasting good was done. Visible results were 9 by baptism and 4 by letter.

We began the meeting at Walnut Grove Thursday night following the close of the Marks meeting on Wednesday night. Bro. Ellis preached to overflow crowds each night. One visiting pastor from a neighboring church remarked that he did not know there were that many people in any one place in the Delta country. Our Walnut people believe in attending church.

As the school was in summer session at that time, the superintendent, Prof. C. L. Melling, extended the chapel period to one hour, allowing those who would to attend services in the morning. About 200 boys and girls attended these services. The singing was led by Prof. B. G. Roden, with Miss Stella Dyess, music teacher of Walnut Consolidated School as pianist. Again Bro. Ellis proved himself a great Gospel preacher. There were thirty-six professions of faith and three by letter through Sunday morning when Bro. Ellis had to leave us. The pastor preached that afternoon before baptizing and there were eight other professions of faith and one by letter making a total of forty-four by baptism and four by let-

We thank God for sending both Dr. Ellis and Bro. Perry our way.

Our church is in a revival at our mission out at Locke Station, 8 miles from town, with the pastor doing the preaching. Please pray for us.

Fraternally, L. S. Cole, Pastor

Marks, Miss.

QUOTAS AND ATTENDANCE BY STATES AT RIDGECREST B. S. U. RETREAT Sent out by Mr. Leavell

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State	Quota	Attended
Alabama	30	20
Arkansas	10	1
D. CMd	40	33
Florida	30	40
Georgia	30	35
Illinois	3	0
Kentucky	25	41
Louisiana		16
Mississippi	60	63
Missouri		16
North Carolina		79
Oklahoma	15	. 10
South Carolina	35	48
Tennessee	30	24
Texas	40	20
Virginia	15	10
New Mexico	1	0
Arizona	1	0
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Attendance By Schools

M. S. C. W. 24

Mississippi College 24

Blue Mountain 5

Mississippi Woman's College 3

University of Mississippi 1

Mississippi State 3

Delta S. T. C. 4

Miscellaneous 11

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